

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME LXII

Jackson, Miss., Sept. 25, 1941.

NEW SERIES—VOLUME LII. NO. 39.

Who's Who and What's What

Last Sunday was a fine day for us at Perkinston. A record-breaking attendance at both Sunday School and preaching service. Eight received by letter and one by baptism—a boy from South America. Our letter to the Association indicated that we had gone beyond our budget for the Co-operative Program and our gifts to all mission and benevolent causes totaled more than \$300.00; fully 30% of all contributions. The church is planning to install a Butane heating system. Our annual meeting will be held the latter part of October. Our people are enjoying the Record and we should be glad to have you visit us sometime—Bryan Simmons, Pastor.

Salem, Walthall County: On August 31 we dedicated God's Storehouse. Look out for a healthy list of subscribers soon.—M. J. Gilbert.

One of the greatest problems in our churches today is how to get unsaved people to our meetings. Let us suggest one way to help. Allow somebody besides the preacher to have a word to say in a service. We have too many pulpit solos in our churches. Where the spirit of the Lord is there is liberty. Even a prayer meeting today is apt to be just listening to the preacher.

We know some towns that have been greatly improved in appearance by the organization and activities of a "Garden Club." These women know how to dress up a town and put a new face on a whole community. As we have seen some Baptist church houses in the country and the towns, we have wondered if we ought not to have "Baptist Garden Clubs" to improve the grounds and buildings where we meet. A little head work and a little hand work would bring a marvelous transformation in some of them. And the Lord knows they need it. The Lord's house and its surroundings should be the most attractive place in the community. How is it in yours?

Rev. W. H. Smith who went from Mississippi to Sulphur, La., now goes to the army as chaplain.

Brethren who were appointed to prepare a program for the next meeting of our State Convention, we presume will soon make their report in the Baptist Record. Rev. C. E. Patch of Baldwin is chairman of the program committee.

Rev. A. B. Pierce of Crystal Springs is scheduled to help Pastor C. N. Travis in a revival meeting in Oak Grove Church in Louisiana October 12-19.

The National Baptist Convention of America (colored) met in Shreveport, La., early in September. They have a constituency, it is said, of 4,000,000.

The leading dailies in America today are condemning Lindbergh for a recent speech in which he sought to stir up race prejudice against the Jews. In this he got his cue from Hitler.

Emmanuel Church, Alexandria, La., has installed a radio set and Pastor H. H. Hobbs will broadcast the evening sermon every Sunday.

Pastor W. E. Hellen of Superior Avenue Church, Bogalusa, was elected Moderator of the Washington Parish Association.

According to the radio announcer the Italian government has protested to the Pope against receiving Myron Taylor, President Roosevelt's ambassador to the Vatican. Mussolini evidently thinks that Mr. Taylor may influence the Pope to oppose Hitler. He need hardly get excited about that, for that wily old fox knows how to take care of himself.

We see from one of the papers that Dr. J. Frank Norris has flown to England to make a "first hand survey of the war zone and the need for American participation."

GETTING ORIENTED

This is not a new phrase, but one which has in the present generation come into such use and application as to give it new significance in our vocabularies and in the practical affairs of life. Particularly has it come to be used in educational institutions in such a way as to be considered a matter of prime importance. This does not mean that it has just come to be important, but that we have just begun to know that it is important.

When the college people speak of getting a new student oriented, they mean that help must be given him to get his bearings, to find out something of his surroundings, to learn what is of greatest value to him, what will assist him most in his life business, what will contribute most to his development, what are the prime factors in education and what is the real goal of an education and of life itself. This will enable him to adjust himself to his environment, and to make the best and wisest use of all the factors which go into the making of a life.

Now this is certainly better than just starting into school, having no definite goal or knowledge of the means of attaining it. It is better than blindly groping about, or striking out aimlessly to go through school. Why should one be forever saying, "I don't know where I am going but I'm on my way"?

Now what educators undertake to do for a young man or a young woman the religion of Jesus Christ does for everybody who surrenders himself to Jesus. There are differences, of course. The religion of Jesus does it thoroughly and completely. The adjustment has to do with everything in life; its material and its spiritual forces and resources. The religion of Jesus begins with putting us into right relationship to God, and from this on out with man, with the world, and all things in it; yes and with the world to come. Paul started at the right place when he said at his conversion, "Lord, what wilt thou have me to do?"

We need help to do all this, and the Lord does not fail to help us. He told Paul what to do. He sent him to Ananias, a devout man, and he was soon in fellowship with God's people. Paul said, "If any man is in Christ, there is a new creation." The world, the whole universe, is a new place. All his relationships have undergone a change and he has to be oriented. God will attend to all that. He will show him his way about; what it means; what it is all for. He finds that "all things are of God," and that "all things work together for good to them that love God." "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Now you are beginning to get oriented.

—BR—

A story went the rounds years ago of a young man who was so confident of victory when he enlisted in the Confederate Army that he said, "We can whip the Yankees with popguns." Coming back at the close of the war a sadder and a wiser man, some friend reminded him of what he had said about whipping the Yankees with popguns. He said, "We could, but they wouldn't fight that way." If anybody thinks we will win in the fight against heresy, false teaching and perversions of religion by soft words, he will find that these are not the kind of weapons they understand.

We once heard Opie Reed announce the subject of his lecture, "First One Thing and Then Another." He said he did this so he wouldn't get off the subject. We think some preachers have learned the trick.

Mr. Leon Henderson may not be a Communist, as Congressman Dies charges, but he sure is a fade-out when it comes to holding down prices.

Along with other Baptist papers, the Baptist Record published an article by Dr. T. L. Holcomb of the Sunday School Board suggesting that something be done to secure deferment for lay workers in our churches when they are subject to draft for military service. We have great respect for Dr. Holcomb's judgment, and hope this matter will be given proper consideration. But we are doubtful about seeking any sort of exemption for men because they are religious workers. If a man is a conscientious objector, he will be given due consideration. But the fact that a man is employed as a lay worker is hardly justification for exemption. He ought to be willing to serve his country like any other man. The better Christian a man is the better soldier he ought to make.

One widely believed theory as to the occasion of the writing of the book of Revelation in the Bible is that it was given to that generation to stiffen their resistance to Emperor worship. We are not entirely convinced that this explains the origin of the book. Emperor worship was only one evil of the first century. Resistance to this brought persecution on the early Christians in many places. But this was only one of many causes of the opposition to Christianity and the persecution of Christians. It was only one symptom of a world sickness and sinfulness which arrayed the world against Christ and His people. The world, the flesh and the devil resist all efforts to advance the kingdom of God and His righteousness. And this opposition takes many forms. In the book of Revelation all the forces of evil are arrayed against God and His Christ. The fight is on and it is a fight to the finish. And the finish is a glorious victory for the Kingdom of God.

Another mistaken notion about the book of Revelation is that it describes only things which happened thousands of years after the book was written. John tells us that it is about "things which must shortly come to pass." They began to happen right then and they have kept on happening ever since. It describes experiences through which men in John's day would pass and through which men of every day since have had to pass. They triumphed then and have triumphed through the ages. True it describes the consummation of it all in the end of time.

Don't let anybody put over on you that tomfoolery about the language of man in the prehistoric times being a string of inarticulate cries and jabbering which finally developed into rational speech. There are no phonographic records of any such flummery, nor any other evidence of such monkey business. The Bible tells us that man was created in the image of God and that when all the animals passed before Him, he gave each one a name. He had all the words needed to give a name to every one of them.

The religion of Jesus Christ cannot and will not be neutral in any matter which involves right and wrong, or deals with the welfare of men.

Mr. Harvey Couch, who was president of the Arkansas Power and Light Company was a devout Methodist. Since his death Mr. C. Hamilton Moses has been made president. The new president is an active Baptist layman, and according to The Arkansas Baptist, is president of the board of trustees of Ouachita College, a deacon in Immanuel Church, a teacher of the largest men's Bible class in the South, a supporter of all Christian causes and stands staunchly for all the righteous causes in the nation.

Two counties in Arkansas recently voted whiskey out by large majorities. In one county only fifty-six votes were cast for liquor.

In spite of warnings and precautions the toll of accidental killings on Labor Day were 100 more this year than last year. You know the reason, don't you?

Sparks and Splinters

The B. S. U. Convention opens in Jackson at First Church Friday evening, October 17, and runs through Sunday the 19th. The opening session includes a banquet at 5:30. At 7:00 an address by the President. At 7:15 the subject is "The Student's Allegiance to His Denominational Program," D. A. McCall presiding. Then come messages from the presidents of the state organizations, and secretaries of various departments. At 7:50 Special Music. At 8, two students will speak on "Experiences in Maximum Christian Living." The last address of the evening is one by Dr. John L. Hill of Nashville, on "Maintaining Supreme Alligance to Christ"; closing with a few moments of meditation and prayer.

The Radio Committee of the Southern Baptist Convention is encouraging broadcasts to be arranged by and under the control of a committee in each state, independently of the Southwide Committee. Some states have already planned such a series of broadcasts, including Oklahoma and North Carolina.

If the pulpit has lost its power it is because the prayer hour has lost its place in the life of the preacher and the church. Jesus said, This kind can come out by nothing save by prayer.

A widely circulated magazine asks the question whether if an educational institution accepts a gift which is conditioned on certain teachings in the school, it "vitiates its character as an educational institution." And answers that it does. That is only a half truth which amounts to a false statement. No honest institution would accept a gift with conditions which violate its charter or fundamental principles. Every institution has a charter and should have a statement of fundamental principles. Certainly our Baptist seminaries do, and they are published and well known. Anybody who makes a gift can and probably does know what those principles are, and the gift could not be offered nor accepted in good faith in violation of those principles. It is because of these principles that gifts are made, and on the basis of them that they are solicited. A more rational question is whether an institution founded on certain principles, having accepted gifts on the basis of them, can be considered honest if after receiving such gifts it changes its principles or its teachings.

The worth of the various polls in this country to discover the attitude about this, that and the other, must certainly be in many cases discounted and in some utterly discredited. They have on their face the appearance of expressing the will of the American people. But the questions are the project of one man, and this one man can so frame a question as to point the way to an answer, or to get the sort of answer he wishes. We recently received such a questionnaire from a Congressman in Illinois. It was just a case of "hokey." And another fact must be taken into the account. Many people never answer the questions; and those who answer are apt to be of an emotional type who feel flattered that they have heard from some prominent man or agency. The results of these polls are not to be taken too seriously.

Dr. Paul Green, who was educated at Baylor and Louisiana State University and Harvard, sailed in September for Burma where he will be connected with Judson College.

A multitude of our people who have sojourned in Clinton will learn with regret about the death of Mr. J. H. Fox who was railroad agent there for many years. His death occurred from heart failure September 17. His wife passed away less than a year ago. They were members of the Methodist Church. Mr. Fox retired on account of age a few years ago. He was about eighty.

Rev. Wm. Buchanan, born in New Mexico, educated at Baylor and the Southern and Southwestern Seminaries, goes to the pastorate at Taos, New Mexico, after serving nine years at Summerton, S. C.

President W. W. Hamilton in the midst of his heavy work writes that the Baptist Bible Institute had a fine opening with an excellent student body with much to encourage the faculty.

Do you believe the words of Jesus, "It is more blessed to give than to receive"? Which had you rather be, the beggar who receives a contribution from a generous soul, or the one who makes the gift? There is only one answer to that question. And it is just as true all down the line, whenever there is any giving and receiving. The giver gets more joy out of it than the receiver. If we realized the truth of this we would seek opportunities to give rather than wait to be solicited.

There are people who at a worship service are in the habit of saying Amen when the book says Amen, but who would be chilled to the marrow if some devout soul, stirred by the words of the preacher, should say Amen out of a full soul.

Highland Avenue Church, Shreveport, received 366 new members in the associational year just closed.

Bellevue Church in Memphis, R. G. Lee, pastor, received 665 new members in 1940.

Throughout the summer Louisiana Baptists gave more to missions, education and benevolences than their buget called for. The number of baptisms seems the largest ever.

A correspondent of the New York Times spent three months in South America, according to the Scottish Rite News Bureau. He reports that the leaders among the Catholic clergy favor the totalitarian rather than the democratic form of government. One diplomat from a European Catholic country told him that the United States will get nowhere in its approach to the South American republics until it works with the Vatican. Can that explain President Roosevelt's anxiety to have an ambassador to the Pope?

A City-wide simultaneous evangelistic campaign begins in the Baptist churches of New Orleans Sept. 28 continuing through October 12.

Attala County Association meets September 26. The original date was October 3 but was moved up on account of the Fair.

That's a neat little card with a pink ribbon, bearing the names of Martha Ann Grey and Mary Beth Grey, born to Dr. and Mrs. J. D. Grey of New Orleans, Sept. 3. Blessings on them.

The Clarke-Venable Memorial Baptist Church at Decatur voted Sunday to install a Butane Gas heating system in the church and parsonage. There is a splendid spirit among our people. In the last two Sundays there have been nineteen additions to the church, 18 by letter and one on a profession of faith. Our B. S. U. on the local campus is most active and doing a splendid work among the students.—C. B. Hamlett, III, Pastor.

(Foreign Mission Board)—Last month Dr. John Miller and Dr. William Wallace sailed for China, Dr. Miller aboard the S. S. Granville and Dr. Wallace, the President Garfield. Dr. Miller, a newly-appointed medical missionary from Arkansas, goes to assist Dr. C. A. Hayes in the Leung Kwong Baptist Hospital at Canton. Dr. Wallace, having completed his regular furlough, is returning to resume his work as surgeon in the Baptist Hospital at Wuchow.

(Foreign Mission Board)—Last month Rev. and Mrs. H. B. Ramsour and family and Miss Beatrice Glass sailed for Argentina, on board the S. S. Del-sud. The Ramsours, formerly missionaries to Japan, will now begin work in Buenos Aires, and Miss Glass goes to assist Miss Martha Thomas Ellis, principal of the W. M. U. Training School, also at Buenos Aires.

Good Hope Baptist Church in Leake County has recently organized a Sunday School, a Baptist Training Union with four departments, a Woman's Missionary Union, and has prayer meeting every Thursday night. All these are well attended. They have the Every Member Plan of the Baptist Record.

Mississippi has captured one of Florida's best, finest, and most efficient young preachers. Dr. V. Ward Barr has been pastor for several years of the University Baptist Church, Coral Gables. He has accepted the pastorate at Corinth, Miss. I want to congratulate Corinth and Mississippi Baptists. You will find him most cooperative. His wife is equally as fine. I commend him most heartily to my brethren and friends.—E. D. Solomon, Editor, Florida Baptist Witness.

Alabama Baptists are out for half a million dollars to celebrate the Centennial of Howard College Jan. 3, 1942.

Pastoral Problems

By Norman W. Cox

"WHEN TO SCOLD"

There are times when every good pastor must use the rod on his congregation just as there are times when a good father must chasten his son for his own good. If we do not rebuke our people when they ought to be rebuked they will drift into habits and ways which will bring them grievous hurt.

One thing we need always to remember. It is that our vision should be enlarged. We should never skin our people when we are mad. Then we will be unfair. In a vital sense we are the keepers of the conscience of our congregation. Unless we rebuke them for their selfishness, their lack of love and their indifference they too frequently will be unaware that they have these vices.

We need to sit where they sit that we may know their problems. For the good of their souls we need to take their hide off now and then that the Lord and their conscience may help set the church right.

Another thing of which we need to be aware is that we do not blame the church for some fault of our own.

Jesus is our great example here. He was a child's sympathizer. He was a loving shepherd who ministered to the hungry and the hurt sheep. At the same time He did not fail ever to rebuke and chasten when these would be helpful.

—BR—

Associations meeting next week are: Bolivar County at Benoit, Sept. 30; Madison County at Canton First Church, Sept. 30; Rankin County at Cato, Oct. 1; Sunflower at Jones Babou, Oct. 2; Oktibbeha County at Starkville, Oct. 2; Liberty Association at Center Ridge, Oct. 3; Hinds-Warren at Raymond, Oct. 3; Attala County at Antioch Church, Oct. 3.

It is said that First Church of Abilene, Texas, baptized last year 211 people, the largest number of any Baptist Church in the South, and we suppose that means in the world.

The United States Baptist says that Southern Baptists were officially represented in the North American Ecumenical Conference meeting in the past summer in Toronto. We think this report is erroneous.

Pastor Herman A. Milner says that Mt. Pleasant Church, Newton County, is growing in many ways. In the revival meeting Brother Levon Moore preached; eleven were received for baptism. It was one of the best revivals in the history of the church, and is still continuing. A good prayer meeting on Saturday night; an inspiring song service Sunday; two sermons; observed the Lord's Supper; dinner served at the church. In the past month there have been organized a W. M. U., a B. T. U., a G. A., and Sunbeams. Tow deacons have been elected, Brethren Everett Brown and Jimmie Hynes. The church will be painted inside and out.

James H. Fairchild, Jr., was recently ordained to the ministry by the church at Wesson. The service was in charge of Brethren J. R. Taylor, W. P. Sandifer and Mark Lowry. Brother Fairchild has entered the Louisville Seminary.

At a recent business meeting of the Aberdeen Baptist Church Dr. J. M. Walker tendered his resignation to take effect Jan. 1, 1942. Dr. Walker has been pastor of this church for more than 21 years. This is a good church, a field ripe for harvest for some consecrated, energetic, young preacher.—A Member.

Lord Baden-Powell, the founder of the Boy Scout movement, once said: "Our idea is to induce each boy, in his own interest and as his duty to his Creator, to be individually responsible for his own health and to carry out his physical development by personal exercise and practice on his own. To do that he must keep off liquor from the very first and make up his mind to have nothing to do with it."—Ex.

HAWAIIAN MISSION of the Southern Baptist Convention

For some time we have wanted to get a general letter off to you, but every day seemed full. We would like to write each of you a personal letter, but this is not possible. Please accept this, however, as personal greetings, for it carries our love and very best wishes.

It was not until after much pressure was brought to bear from several sources, prayer and fasting that we five missionaries finally decided last fall to leave our beloved work and Chinese brethren in northern Manchuria. They manifested feeling when telling us good-bye, and our hearts almost broke. The humiliating, intimidating experiences encountered from those now in charge there are a nightmare. Only a few of the Chinese dared to go to the railway station to see us off.

Our furlough was about due, so both Dr. Maddry and Dr. Rankin suggested that we two return to America for furlough; Mr. Koon and family come home, and Miss Stewart go to Shanghai. But none of us wanted to stop our mission work. So Mr. and Mrs. Koon, Evelyn and I asked to be sent to the Hawaiian Islands. We were sure there was plenty of work to do here. Miss Stewart, being a woman, was not subject to as much suspicion and pressure from the Japanese, so decided to remain on in Harbin. Until recently we have been able to keep in touch with her and the work. Our fear has been that, should the hostilities break out, missionaries would be thrown into concentration camps, where they would be mistreated, could do no Christian work, and would become a liability to our Government.

We rejoice that the work in Manchuria has gone on so well without us. Arrangements were made for transmission and handling of funds, also for advancing the work, if permitted. We hope that those who have contributed to the work there are continuing their support. Not only are the pastors, evangelists and Bible women going on with their work, though doubtless with some difficulty, but other evangelists and Bible women who have graduated from the theological seminary and from the Bible training schools have entered into the work.

For years some Baptists here in Honolulu have prayed that Southern Baptists come to the Islands; also for some time our Foreign Mission Board had hoped to begin mission work here. A Baptist mission in Honolulu, begun years ago, which could not be properly manned because of the death of its leader, was greatly in need of workers. We came just in time to save it. It has grown steadily under the pastoral care of Mr. Koon and gives promise of developing into a large work.

Our work has been largely evangelistic. We have three services a week at the Aala Park Mission, in the center of the slums, two at night and one on Sunday afternoon. Many drunks and other "bums" are on and around this park, the center of beer gardens and other places of sin. Among the drunks are frequently our own soldier and sailor boys, before whom whiskey and beer are flaunted on nearly every business-street corner. I am sorry to say that drinking is on the increase. We conduct an early Sunday morning preaching service and two Bible classes at the Penitentiary, at the Boys' Reformatory and three Bible classes each week at public schools on this island. We try to make our home a home for men of the Army and Navy, having part of the time from 12 to 25 soldiers boys here once a week; also some as visitors and for the week-end. There are requests for lectures on missions and preaching at other churches. We also have Bible Classes at our Baptist center, now the Olivet Baptist church, and do some visiting there. Tract distribution is one of the helpful features of our work here. Large grants of good tracts have been received from tract societies, and a group of soldier boys and civilian workers, who are earnest Christians and interested in the salvation of souls, distribute these throughout the city, where they are well received by all classes. This group meets at our home each week for prayer and consultation. The new Hawaiian Mission asked that a survey of the five principal islands constituting the Territory of Hawaii be made for the Foreign Mission Board to ascertain the needs. Following the report the Mission asked

REVOLUTION IN THE PULPIT

By J. C. CARLILE

His Last Editorial in the Baptist Times of London Unprejudiced observers are sorely perplexed by the changed attitude of the public toward the pulpit. The preacher seems not only to have lost his point but to have fallen from his pedestal; or, rather, the pulpit is still occupied but the congregation is missing. The doors of the chapel are open in a "take it or leave it" spirit, and the people leave it. What used to be a gap between the church and the man in the street has become a gulf. Anxious enquirers wonder if it can ever be bridged. Men are not hunting for God, rather they are haunted by God.

The mid-Victorian pulpit was the throne of eloquence and the center of theological learning. Crowds were attracted in amazing numbers by great preachers. There are few crowds today waiting at the church doors; there were not many before the war-drums were sounded. The decay of the pulpit did not begin yesterday, nor the day before; its history can be traced, and its causes are not far to seek.

The sermon has lost its supremacy in public worship. Changed conditions have made the old methods irrelevant. It is unnecessary to argue the point; it is demonstrated beyond question. There is a widespread feeling, inside as well as outside the church, that much of the preaching has lost its power. It has been described by a distinguished sermon-taster as "not only chaotic, anaemic, and lacking in power, but a useless thing."

Criticisms very similar could be quoted from almost any period since Paul referred to "the foolishness of preaching." Yet it cannot be denied that the pulpit has been losing power for a generation. Men had become slaves of the sermon and rather blind to the social and mental revolutions taking place under their eyes. We live in a jumpy age; there is a "movie" type of mind, a craze for tit-bits and scraps. It is hardly possible for the modern young person to sit for half an hour concentrating attention upon a broken discourse, even when the preacher's thought is clear and his voice agreeable.

Contrast the pulpit of our time with that of the New Testament. Twenty-five times in the first three Gospels it is recorded, "His word was with power." Think of what that means. It touched the hearts of men. It did more; it compelled them

the Board for six additional families to work with the service men. We rejoice that two families and two single ladies are soon to arrive, and that others will be coming later.

The needs on these Islands are great. It is wonderful that in the providence of God missionaries of Southern Baptists can now have a large part in meeting the needs and establishing permanent work here when separated from their work by war and persecution in the Far East.

As is known to you, hundreds of thousands, yea millions, of Chinese, driven from their homes in occupied areas have now migrated into other parts of China, moving even their universities and industrial establishments back of the Japanese lines. Our Foreign Mission Board, in cooperation with the Chinese Baptist mission organizations, is beginning the opening of work in large areas back in Free China. The Board's oriental secretary, Dr. Rankin, has been asking that I come out to assist in opening this new work. The board has now consented. So we are coming to the homeland for a short furlough to visit our children—Charles and his wife and little son, Rachel, her husband (Rev. James H. Smith) and two children—at Williams-town, N. C. and to obtain some rest and recreation. (I'm far behind on my huntin' and fishin'. If any of you know where it's good, let me know.)

We reach North Carolina the latter part of September. We are hoping that the Government will allow both of us to fly back into Free China from Hong Kong. If, for any reason, neither of us can go, we shall return to Hawaii for work until we can go back to Manchuria. We are looking forward with great pleasure to driving across our native land, and to seeing friends and loved ones in the Old North State.

Cordially yours,

Charles A. and Evelyn C. Leonard,
1232 Kalihi Street,
Honolulu, Hawaii.

to think again and to turn their steps to the refuge of the spirit.

What might have happened had not the war broken in upon our self-centered, self-satisfied communities it is impossible to say. It is quite clear, however, that the new time, with its desperate needs, demands new methods. The church must come out of doors. The pulpit can no longer be shut off from the people. The preacher must be a man among his fellows, realizing their needs, and knowing where to turn for power to meet the emergency.

The old pulpit in many churches has gone. Many church buildings have gone with the pulpit. All has been lost except God. What then? The preacher must find a new technique and brace himself for another form of ministry. He must go out to find his congregation and, like St. Francis, he must linger in prayer, warming his heart by the unseen fire, and then, taking his courage in both hands, venture boldly, trusting himself to the guidance and sustaining grace of the love of God in Christ Jesus our Lord.

The new ministry is not for weaklings nor for the unconvinced. One of St. Paul's deepest secrets was that he was persuaded, intellectually convinced. He did not go into the pulpit to dissect in public the revelation; he was sure before he began to speak. Nothing could separate him from the love of God. There would be difficulties, opposition, a struggle with Satanic forces, but his faith saw the final victory.

In the New Testament there are three words translated by our word "preaching"; they present the preacher as messenger, herald, and courier bearing glad tidings. That indicates the preaching demanded in these perilous times.

New congregations, the unevangelized masses, may be found in unlikely places. The new order of ministry will follow the apostolic method, becoming all things to all men, going out into the unknown to make contact with the lost for whom Christ died. Like St. Francis, the preacher will find opportunities at the wayside. He, like Oliver Goldsmith's Vicar of Wakefield, will tell of heaven and lead the way. The new order will not provide the luxuries of life; it will demand sacrifice and the crucifixion of self—the most difficult of ordeals.

This is not a call for an untrained ministry. The simplification of truth is not a task for simpletons. We may not scrap our theology; it has its place and value. Two things are imperative if the churches are to live, there must be a revolution in the pulpit and a new passion for souls in the church. The Christian community has been too long on the defensive, with the result that ground has been lost year by year. Now a glorious opportunity has come to the fellowship. Those who have eyes to see behold the fields ripe for the harvest. Let there be no mistake the glorious gospel of the Cross will not fail; God's redemptive purpose will be carried through to triumph whatever happens to the human organizations. Churches as we know them may entirely pass away, and a new expression of religion take their place; but the Kingdom will come, and through us or without us the dawn will break when His will shall be done in earth even as it is in Heaven. Now is the day of opportunity. Let the timid and the unconvinced find some useful means of earning a living, but for those who have the authentic voice of spiritual experience there is necessity that they should go out making full proof of their ministry.

The responsibility rests heavily upon those who have the training of ministers. The key to the problems of the Churches still hangs at the girdle of the man in the pulpit. What will he do? His choice may be desperate. It is quite clear that in many cases he cannot "stay put"; everything has gone, even the pulpit. If any man needed the sympathy and the prayers of his friends it is this man, facing the unknown, but not alone.

It may well be that after the war there will be such a sense of weariness that congregations will be too tired to make experiments and ministers too overwrought to do any more than settle down again into those quiet, leisurely days of the pre-war period. No one can forecast the future, but what a change might come through the churches if the revolution really happened in the pulpit!

EDITORIALS

WHO SHALL INHERIT THE EARTH

Jesus said, "Blessed are the meek; for they shall inherit the earth." It will be remembered He put first "poor in spirit," then "they that mourn"; and now He makes meekness a mark of a Christian. The qualities that the natural man is supposed to despise, Jesus makes the badge of excellence in Christian character, and of special acceptance with God. We ought to make sure that we clearly understand His words, and then that we possess the character which He commends.

As "poor in spirit" indicates the right attitude toward God, meekness seems to show the right disposition toward our fellow-men. They have much in common. Indeed, one is the forerunner and cause of the other. If we are right before God, we will find it not difficult to get right with men. And a wrong attitude toward God will prevent our having a right attitude toward men. To be humble before God opens the way for being meek among men. The man who realizes how far short he comes in his standing with God will not be arrogant, unforgiving toward or inconsiderate of the interests and feeling, even of the shortcomings of his fellowmen. If we know something of the patience and long-suffering of God toward us, it will help us to be charitable and gentle in dealing with men.

This quality of meekness may be known best in contrast with its opposite. If you have heard someone say, "Every man for himself, and the devil take the hindmost," you will understand. If you have felt the urge to "look after number one," and have rejected it, you can figure out the meaning. If you have listened to the world's proverb that "self-defense is the first law of nature," and renounced it, you are in the way of understanding what Jesus meant. If you have seen the motto, "Safety First," and then felt in your heart that there must be some mistake about that, you have begun to learn the A B C.

Moses is a good study for us in this matter, for the Bible tells us that he was the meekest man on earth. Moses certainly was not a weakling. You never hear him pining, crying; you never see him groveling. He was unafraid. He could hold himself up and his head erect in any company. He knew what was right and stood for it. He also knew what were his rights—and never stood for them. That was meekness of the best sort. He did not contend for himself. There was no self-assertiveness, no self-seeking in his heart.

When the Lord threatened to destroy the whole nation for its sins, and offered to take Moses and make of him a great nation, Moses begged God not to do it. He said rather, "Save this nation and blot me out." There was only one exception, one time when he assumed the bumptious role and struck the rock, saying, "Shall I bring water for you out of this rock?"

God save us from the grabbing, grasping, greedy disposition; the desire to push our way to the front; the attitude of superiority or of condescension. Peter had much to learn (as did his companions) when they contended for first place, and when he said, "We have left all and followed thee; what shall we have?" Love seeketh not its own; is not puffed up. Wonder if we have ever learned the meaning of the words, "He that would be great among you, let him be your servant; and he that would be first let him be your slave."

Houses and lands and all the rest in this life, who gets the good out of it all? "Blessed are the meek, for they shall inherit the earth." To these, houses and lands are a blessing. To others they have all too often proved a curse.

—BR—

All schools and colleges in Alabama postponed opening until Sept. 15, on account of infantile paralysis, 650 cases in the state.

The buildings on the campus of Howard College in Birmingham underwent extensive repairs and improvements during the summer.

Judson College in Alabama is said to have 40% more new students than last year.

PICTURES OF JESUS As Seen By a Blind Man

In this story, found in the ninth chapter of John's Gospel, about Jesus dealing with the man born blind, Jesus appears first as a corrector of theological opinions. He reorients, or repolarizes their religious conceptions. There are people with a very limited collection of religious ideas. Any discussion of any subject turns their minds into some familiar channel. They can't think except in one groove.

In the case of the disciples the sight of a blind man provoked only one thought in their minds: "Whose sin was responsible for it?" That question was old and stale. Jesus said, "Neither this man nor his parents." That was not to deny that suffering is caused by sin. Suffering is caused by sin. Blindness may be caused by the sin of the individual, or his parents; or it may not have been so caused. You may thresh that theological straw all over again and again, and get nothing for your pains.

Some people substitute religious controversy for religious activity. And that is what the disciples were doing. Some may even seek to stifle religious services by disputations. The reaction of these disciples was nothing more than the excitement of a quasi religious discussion. They were the sort of people that could be forever learning and never come to the knowledge of the truth. There is a place for religious controversy; and a place for it to stop. If it does not lead to religious service it is a nuisance. You may perform an autopsy on a dead man, but a living man needs your help.

So Jesus says, "Never mind about the cause of the blindness; let's get at the cure for it." Get this: "It was that the works of God should be made manifest in him." The trouble and misfortune that you see about you are not just to excite our curiosity; they are not simply matters for interesting speculation; they are not primarily matters for scientific investigation; except as science may provide relief. They are our call for helpful service, our summons to do something about it. They are not to be approached with the head only; they are to engage our hearts and our hands. If you are to get a correct picture of Jesus, you will see His heart in action. Of Him it is said, "He had compassion on them."

And you will see Him wasting no time. There is no time to waste. There is too much work to do, too much of suffering to be relieved, too many limitations on life to be removed, to permit of any dallying. He says, "We must work the works of Him who sent me while it is day; the night cometh when no man can work." Seize the first opportunity and let none of them pass unused. That is what life is for. That is what life is. "Give every flying minute something to keep in store." What was true of Jesus, he says, is true of us: "WE must work," etc.

No sooner are the words spoken than the work starts. His lips had no soon spoken the words than His hands were busy making the clay and anointing the blind man's eyes. "Go wash in the pool," and he went and came seeing. He did not give the man money, He gave him the ability to take care of himself.

This Sabbath day miracle started all the neighborhood talking. The people could hardly be convinced that he was the same man. But he had no hesitancy in making the facts known. The man that had been born blind becomes the center of interest and inquiry. The neighbors are all agog, but the healed man retains and uses his wits. He is a different sort of man from the one spoken of in the fifth chapter. His parents are afraid to commit themselves, but not he. He tells them who did it and how it was done. He does not quail before their critical questions.

They bring him to the Pharisees for cross-questioning and he is unabashed in their presence. They ask him over and over again, but he never falters nor changes his testimony. He even argues with them and asks them if their questioning is for the purpose of finding out the truth, or merely captious: "Would ye also become his disciples?" He does not himself deny being Jesus' disciple. "They cast him out."

A man like this is worth following up. And Jesus does follow him up. Jesus heard that they

had cast him out; and finding him, he said, "Dost thou believe on the Son of God?" He was ready to believe anything which Jesus said. Who would not? Did not His work of mercy attest Him? So he said, "Who is he, Lord, that I may believe on him." He was ready to go all the way. Jesus pointedly told him that He Himself is the Son of God. Just believe your eyes now restored. Believe your ears. "Thou hast both seen Him, and He it is that speaketh with thee." He believed and worshiped. He had no hesitation in worshipping; and Jesus had no hesitation in accepting it, as the Son of God.

The comment here in the margin of the American Revised Version about reverence offered a creature is itself gratuitous and blasphemous. Jesus had just proclaimed Himself as the Son of God, and as such the man who was healed worshiped Him. John, who wrote the Gospel, said, "These things are written that ye may believe that Jesus is the Christ, the Son of God." And that is the picture of Jesus everywhere presented in the Gospel of John.

—BR—

Pastor C. C. Morris of Ada, Oklahoma, writes of the great joy he had in three meetings in Mississippi this year; one with Pastor R. K. Corder at Philadelphia, one with Pastor Pardue in Magnolia; and one with Pastor W. A. Gill in East McComb church. There were ninety additions in these meetings. All of them were splendid meetings. Dr. Morris says, "I do not know when I have worked with churches where all pastors were so greatly loved. It was a joy to be in my native state and particularly the church in Magnolia, where I grew up, and from which one of my brothers and my father were buried 46 years ago."

During the four years of the pastorate of Dr. Boyce H. Moody in Hattiesburg, a \$45,000 educational building has been erected and paid for, and 470 have been added to the church membership. The present membership is 1389. The annual budget of the church has grown from \$12,500 to \$20,000. Total gifts in the past year were \$22,900.

Sunday was for Northside Church in Jackson the eleventh anniversary of the organization, and Pastor I. F. Metts planned an all-day service at the church, like many of us have had in the country. In the original organization there was something over forty members. Of these six were present Sunday, some having been kept away by sickness and quite a number having removed to other locations. This is one of the finest residence sections of Jackson, the people owning their own homes and taking pride in their upkeep. The church was organized eleven years ago in the basement of the Methodist Church, the Methodist people showing much hospitality. Rev. G. H. Suttle, who started the mission, was called as pastor and served about six years. He was succeeded by the present pastor. The membership bought a residence and converted it into a meeting house. They have another church lot on which a parsonage has been erected, and on which they propose to build a church house. The editor of the Record assisted in the original organization and has watched their growth with interest. He was asked to preach the sermon Sunday morning. In the afternoon Pastor Metts preached and there was a fine expression of fellowship. The dinner served on the tables outside the church was all that could be desired. And the weather made the day ideal.

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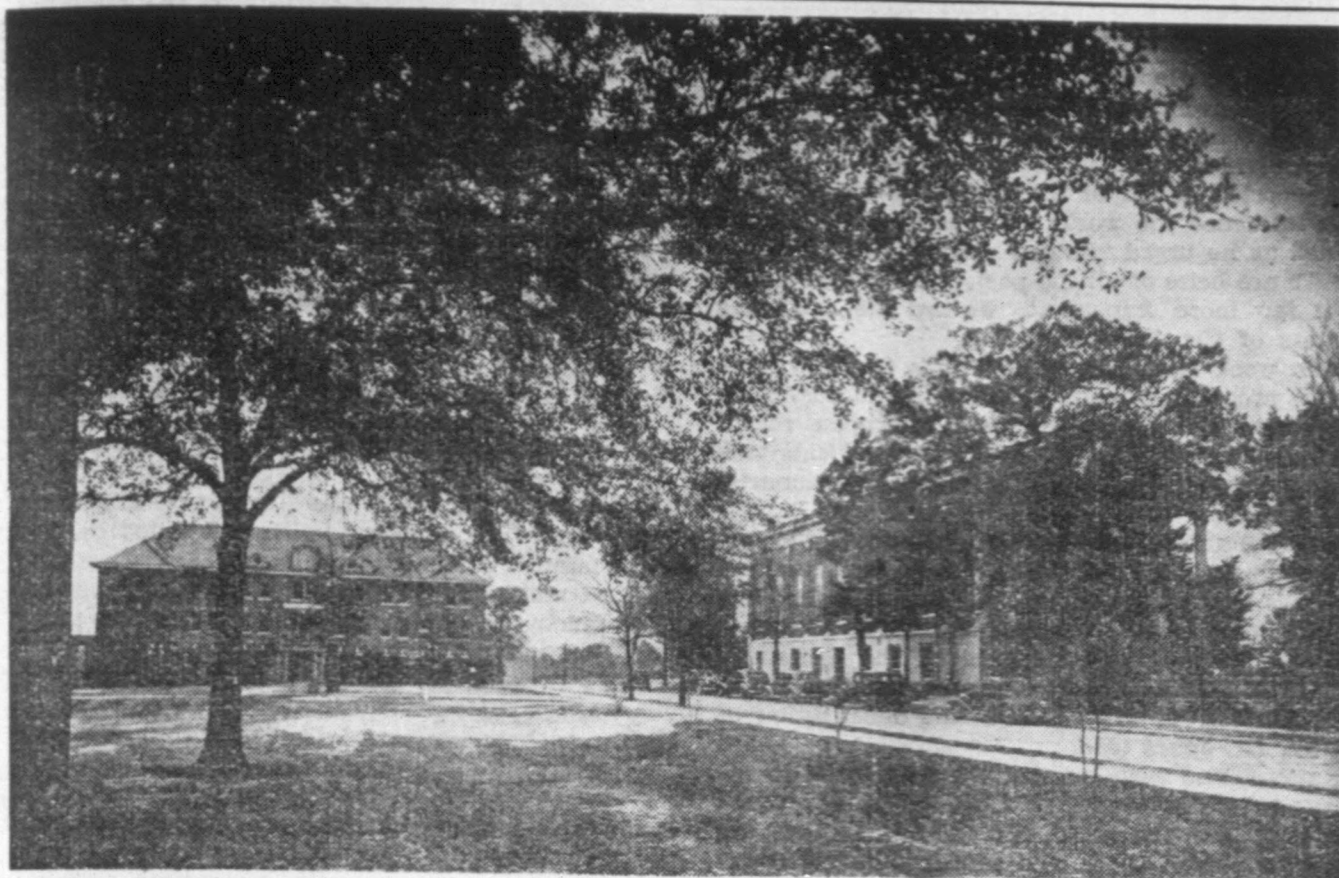
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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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MISSISSIPPI COLLEGE HAS IDEAL LOCATION

Mississippi College is located at Clinton, in Hinds County, Mississippi, five miles west of Jackson, and thirty-five miles east of Vicksburg.

It is far enough away from the city to be free of many temptations usually found in cities. Yet it is close enough to enable students to take advantage of all the opportunities connected with Mississippi's capital and largest city.

Clinton is a beautiful and progressive town of

less than one thousand people. It has all the modern conveniences, including good water, electric power, natural gas, a modern sewerage system, and paved streets.

Social opportunities are ideal. Hillman College campus is located just four blocks from the Mississippi College campus. There the young men of Mississippi College have the advantage of a men's college plus the social opportunities of nearby Hillman College where some of Mississippi's choicest young women are in school.

TRUE WORSHIP

Some of the religious papers are now giving a good deal of space to the matter of worship. The emphasis is well-placed. In this confused world today there is need of clear thinking as never before. And among the subjects about which we need to think straight and intelligently is that of worship.

One man even raises the question as to whether God really desires worship, suggesting that He would probably prefer we would content ourselves with doing what He tells us to do; and with leading the right sort of lives. There is much value in learning by comparing one thing with another. But we had better be careful that we do not by comparison do injury to one truth while seeking to clarify or magnify another truth. Worship is not necessarily service; and service is not necessarily worship; but both are important, and one does not need to be emphasized at the expense of the other. God not only desires service or obedience, He also desires worship that is the adoration of our hearts and souls. A man is a better servant because he is a worshiper of God; and he is a better worshiper because he serves God by obedience or by ministry to others.

God commands worship and seeks worshipers. It is extremely doubtful if any service is acceptable to Him that is rendered by one who never worships God. The worship of God is the first reaction of a soul who had been brought into contact with God, who has any real knowledge of God. When Peter saw the multitude of fishes which were gathered into the net at the command of Jesus to launch out into the deep and let down the net, he saw something in Jesus which he had never seen before. And when he saw God in Christ, he fell down at the feet of Jesus and worshiped Him. He said, "Depart from me, for I am a sinful man, O Lord." That was worship. And then Jesus said, "Fear not; from henceforth thou shalt catch men." That was service.

In other words worship of God is not possible to one who is ignorant of God. And our response in worship is dependent on the degree of our knowledge of God. The conversation of Jesus with the Samaritan woman is very informing on this point. Jesus said, "We know Him whom we worship (speaking of the Jews). Of the Samaritans He

said, "Ye worship him whom ye know not." Then in further explanation He says, "God is spirit, and they that worship Him must worship Him in spirit and in truth." Only spiritual intelligences can worship God, and they must worship Him in accordance with the truth, that is as He is truly revealed to us. What is not in accord with the truth revealed to us about God is simply superstition.

Comparisons are often made between what is called the worship of Catholics and what is called the worship of Protestants. And this comparison sometimes reflects unfavorably upon Protestants. This is a matter which could be carefully studied to great profit. But the point we are making here is that worship must be in accordance with the truth. If it is true that the bread and wine have been changed into the body and blood of Christ, then it may be excusable to bow before it. But if not, then what is called worship is idolatry and not in any true sense the worship of God. Here is the crux of the whole matter of worship. About the question of the body and blood of Christ, a word at some other time.

Our purpose here is not controversy, but to insist that if we are to worship we must realize the presence of God, and have in mind those attributes of God which He has revealed to us as worthy of and inspiring to worship. Can we worship while the sermon is being preached? That depends on two things: Whether the preacher is making us conscious of God, and whether our minds are responsive to the revelation of God which is coming to us through his message.

Our hymns should always be expressions of worship, and they should be the expression of our minds as we come face to face with God. They may be praise or they may be penitent confession and prayer for forgiveness. Certainly one of our best opportunities for worship is in prayer, whether it be public or private prayer. We have too little of either. It is crowded out of our church services, and a man who prays over five minutes in public is apt to be criticized. The demand that it should be "short and snappy" makes the worship of God an impossibility.

If anything said here shall lead to more frequent or more genuine worship of God, our purpose is served.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

East End—Columbus

Rev. W. L. Marsh is now in the fifth year as pastor at East End. The Church debt has been reduced from \$6,500 to \$300. In addition they have a new roof on the church, a gas heating system. They have also done much remodeling. They have a Standard Sunday School led by Superintendent Fred Allen. W. L. Marsh, Jr., is the B. T. U. director and Mrs. Talmadge Bradford is president of the W. M. U.

Lowndes County has subscribers listed as follows: Artesia 1; Border Springs 1; First Columbus 34; Calvary 2; Mt. Vernon 20; East End 26.

Monroe County Association

A long drive was necessary in order to reach the Monroe County Association, but it was worth it. The Monroe County folks are always cordial and courteous. We were given time to explain the EVERY FAMILY PLAN and in the afternoon we had an appointment to talk about the Co-operative Program. Becker Church and Pastor J. H. Reno were excellent hosts and the dinner couldn't have been better. Officers elected were J. C. Pin-nex, Moderator; J. H. Reno, Vice-Moderator; G. Taylor, Clerk, and George Howell, Treasurer.

Monroe County has Record readers as follows: Aberdeen 9; AMORY 129; Center Hill 10; HOPEWELL 12; RFD Prairie 2; Smithville 1; Becker 10; Quincy 1.

Calhoun County Association

Mereidian Church was host church for the Calhoun County Association and it left nothing undone. The house was large and so was the crowd. It took only a minute to re-elect B. Murphree, E. A. Dye and T. B. Flanagan as Moderator, Clerk and Treasurer. In fact, one motion did the whole job. The sermon was preached by Rev. W. L. Bridges. We received three EVERY FAMILY PLAN lists while there and several others were promised. We spoke about the EVERY FAMILY PLAN before noon and about the Cooperative Program in the afternoon, and we had sufficient time for each.

Calhoun County's Record readers are listed as follows: BETHANY 22; Rt. 1, Big Creek, 1; Big Creek 5; Bruce 6; CALHOUN CITY 56; College Hill 1; NEW HOPE 26; PITTSBORO 19; Shiloh 1; Spring Hill 1; Old Town 8; Rocky Mount 2; MACEDONIA 20; Pleasant Ridge 1; Mt. Moriah 1; SAREPTA 6; Benela 10; GASTON SPRINGS 14.

Clear Branch—Lincoln County

I held a meeting at Clear Branch, Lincoln County, the first week in August and on August 23 we went back to dedicate God's Storehouse. They are enthusiastic over the Bible plan of financing His work. Enclosed find the names of the active families in the church. Send them the Record for two months (payment enclosed) and I am sure it will be included in their budget October 1st.

M. J. GILBERT.

(Note—M. J. Gilbert and the E F Plan are twins. Where Gilbert goes the Record goes.—A. L. G.)

—BR—

Beginning next Sunday, the 28th, the B. T. U. will conduct an enlargement campaign to include every church in Hinds-Warren Association. The Board in Nashville sends some of its best workers.

Dr. Harry C. Garwood recently became acting Dean of John B. Stetson University. He has been teacher of the Bible here for 20 years, is an alumnus of Stetson, of the Louisville Seminary and has the Ph.D. degree from Yale.

Dr. A. F. O'Kelly, once pastor at Hazlehurst, is now retired from the pastorate and makes his home with his daughter in Gaffney, S. C.

If you are interested in the Society Column you will find the department of the Women's Missionary Society quite interesting.

BAPTISTS AND THE ARMY

The Army's lack of Christian Religion is a well-known fact. I'll grant that there is a sprinkling of sincere Christian officers and men, but the fact remains that the general character of the Army is non-Christian. The social life of the officers is very worldly. Dancing and drinking at the Club is the rule. Socially, the officers travel in the plane of so-called "high society."

The Army has a chaplain set-up, it is true, but again it amounts to only perfunctory Christianity in general. The Army recognizes three "Faiths," Jewish, Catholic and Protestant. As a rule, there is one chaplain to each regiment and a head chaplain to each division. These are of the various "Faiths" and from the Protestant viewpoint, those from the Protestant "Faith" are from any of the denominations. Services are of three uniform types: Jewish, Catholic or Protestant. Evangelism is out. It is very much a state religion of the three classes. Offerings are not taken, training in church membership is not fostered, nor is it in any wise a New Testament church.

As strange as it may seem, the attitude is very prevalent among officers and men to "eat, drink and be merry" for "I may be dead in six months." Logically, one facing possible death should make full preparation for it and live in a manner to find favor with God. Is there a mass psychology which generates a feeling of security in the Army itself, being so powerful from the human standpoint? Or, is there something about the martial atmosphere which revives the old pagan concepts that the warrior will find favor in the next world? The Army is such a "world unto itself" that one who back home went to church, is so demoralized by the new environment that he falls away.

By and large, morality is simply a practical problem to the Army. It is all right to get drunk if one doesn't get disorderly. Sexual intercourse is all right if one doesn't catch disease. The company commander is supposed to make a morality talk before paying off and tell the men that it is best to leave liquor and women alone. And he must also tell them that if you are going to indulge to get all the contra-disease rubber goods you need free at the orderly room. The Army fights social disease as hard as it can for practical reasons. The sin involved in drunkenness and debauchery is of no moment. It seems to me that there is a strong "power of suggestion" in providing aids to indulgence. The figures, if known, on the distribution of these articles by the Army would be astounding. So much for some of the spiritual and moral conditions Baptist young men are under in the Camps.

Baptists have realized that this is a very critical situation for thousands of our young men and have launched the program to carry "Christ to the Camps." I admit I don't know much about the program. I do know what one community was planning in connection with the program. They, with the Board's help, were going to buy a lot on one of the main highways to a large post, adjacent to the edge of the reservation; erecting thereon a suitable building. It would be several miles from the nearest cantonment and possibly eight or ten miles from others on the same reservation. Are men going to walk over? Are they going to tramp over to some bus stop and make a change or two to get to the religious center? No. If they will go to the trouble and expense to get a bus, they will just go on to a city church.

My idea is that to reach the masses of the men, places of worship must be within convenient walking distance, that to draw Baptist men they must be provided with a Baptist service by a Baptist minister, and third, that they should have an organized Baptist Church. I believe use can be had of existing chapel buildings which are right in regimental areas. I believe enough Baptist men will be found in the average regiment to constitute a fair-sized church which should in time become self-supporting. Let us send Baptist ministers to our Baptist boys to organize Baptist churches for them. Let the ministers get a certain distinct uniform, but with no connection or responsibility to the Army whatsoever.

Then Baptists will be able to reach men in the camps, carry on evangelism, and form churches

MISSIONS AT RIDGECREST

Dr. W. W. Hamilton, president of the Southern Baptist Convention, told the eighth annual foreign mission conference here that "the world is at its great divide."

Concerted action of the Christian church today will influence the world for time and eternity, he added as he urged "distant vision."

"We are heirs of all the past," Dr. Hamilton said. "But far more important, we are the governing factors of the future."

The week from August 9-15 was featured by a daily program of six missionary addresses by prominent Southern Baptists. Afternoon receptions and twice-daily movies of mission fields took over the rest of the schedule for 750 missionaries and workers.

Dr. E. Stanley Jones, world missionary, in a special address said that the message for mankind today is that of the sureness of Christ, embodying a sure, new order—the Kingdom of God. Faith, confidence, and hope must be in the Christ's way of life, and he must recognize that the Kingdom of God is written into the constitution of things, Dr. Jones said.

Nations, and even humanity are breaking themselves in a revolt against God, he said; "God's Kingdom is in the world, and His natural laws are ready to punish those who refuse to follow Him."

Dr. Charles E. Maddry, executive secretary of the board and in charge of the conference, said that triumph of European dictatorships would mean "total blackout of Protestantism." To avert this end, he said that America must do its best to save England from starvation.

Describing religious and political persecutions throughout Europe, Dr. Maddry termed present conditions as a "resurgence of neo-paganism, worship of the state, dethronement of God, and totalitarian conflict of race and blood."

Mrs. Maxfield Garrott, wife of the only remaining Southern Baptist missionary in Japan, said that her husband is remaining because "Japanese Baptists need to have a link with their Christian brothers around the world."

Discontent prevalent among Hitler-overrun nations is nearing the boiling-point, and if given any sort of opportunity, the oppressed nations will throw off the Nazi yoke, Dr. George Sadler, secretary to Africa, Europe, and the Near East said.

By NEIL MORGAN,
Ridgecrest Correspondent.

—BR—

East Moss Point had a revival which began Sept. 3 and continued through September 12 with two services daily. Pastor Montie Davis was assisted by Rev. Barney Walker, preacher, and W. W. Grafton, singer. Most widely attended and greatest spiritual meeting. Twelve professions of faith and three by letter and the entire membership drawn closer to the Lord.

—BR—

MAKING A HOME
By E. E. Flynt

In training for any game in the sports world, one must not take strong drink. In the business world, if one is known to drink, he will not be given a position.

Scientists tell us children of drinking parents are not as strong as those of parents who do not drink. There is nothing to gain and all to lose, yet men and women drink. It is hard to believe that parents will do things to satisfy the desires of the flesh, that will impair the health of their unborn children. Yet we see them smoking and drinking every day. What can the future hold? We had better think twice as we travel along. Some might change their ways.

Extravagance is another danger facing our homes. Most people are sinners here. Our fathers began life in a cottage and ate simple food, and today after years of hard work, live in beautiful homes or houses. Yet, our children want to begin life where our parents have worked up to during years of toil and labor. A young bride who demands that she be carried to as good home as she leaves behind, in order that she might gratify

in the New Testament way to promote "growth in grace" and Christ's Kingdom.

A. PILGRIM.

her extravagant social ambitions, is the feminine Esau of today. If the groom thinks he can satisfy her earthly desires, he should be examined to see if he is safe to be loose in society.

One cannot build a home without Christ in it. If you try, you will find, when it is too late, that you have failed. Divorces do not come to the homes where Christ lives. What we need today more than any one thing is a nation filled full of Christian homes.

Edgar A. Guest has written a beautiful poem on Home:

It takes a heap o' living in a house t' make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer somehow, with 'em allus on yer mind.
It don't make any diffrence how rich ye get t' be,
How much yer chairs an' tables cost, how great yer luxury;
It ain't home t' ye, though it be the palace of a king,
Until somehow yer soul is sort o' wrapped round everything.

Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t' be a heap o' livin' in it;
Within the walls there's got t' be some babies born, and then
Right there ye've got t' bring 'em up t' women good, an' men;
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they used—they've grown into yer heart;
The old high chairs, the playthings, too, the little shoes they wore
Ye hoard; an' if ye could, ye'd keep the thumb-marks on the door.

Ye've got t' weep t' make it home, ye've got t' sit an' sigh
An' watch beside a loved one's bed, an' know that Death is nigh;
An' in the stillness o' the night t' see Death's angel come,
An' close the eyes o' her that smiled, an' leave her sweet voice dumb.
Fer these are scenes that grip the heart, an' when yer tears are dried,
Ye find the home is dearer than it was, an' sanctified;
An' tugging' at ye always are the pleasant memories
O' her that was an' is no more—ye cain't escape from these.

Ye've got t' sing and dance fer years, ye've got t' romp an' play,
An' learn t' love the things ye have, by usin' 'em each day;
Even the roses 'round the porch must blossom year by year
Afore they 'come a part o' ye, suggestin' someone dear
Who used t' love 'em long ago, an' trained 'em jes' t' run
The way they do, so's they would get the early mornin' sun;
Ye've got t' love each brick an' stone from cellar up t' dome:
It takes a heap o' livin' in a house t' make it home.

—BR—

(Foreign Mission Board)—A law recently passed in Brazil forbids the entrance into that country of any missionaries who do not have re-entry permits. This regulation excludes three young couples, recent appointees of the Foreign Mission Board—Rev. and Mrs. Samuel A. Bagby, Rev. and Mrs. T. N. Clinkscales, and Rev. and Mrs. Stephen P. Jackson. Their sailings, scheduled for August and September, are postponed indefinitely.

Fifty-nine percent of United States soldiers are Protestants, thirty-one percent are Catholics and two percent are Jews, the army reported. Eight percent listed no denomination.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I.

You will be delighted with contributions to the Causes of Christ through this office the first fifteen days of September. Note the comparison for September 1-15, 1940 and 1941:

	Cooperative Program	Designated	Now Club and 5 M	Total
1940	\$4,402	\$4,124	\$ 976	\$ 9,503
1941	8,429	3,737	4,636	16,804

This remarkable gain in Cooperative Program receipts suggests that the Now Club campaign has in no sense radically hurt that great channel.

Mississippi Baptists! On the March!

II.

The first week spent in visiting associations was most pleasant.

It was good to be in the A. J. Wilds home en route to Lafayette County Association. Choice Christian folk.

There was a large attendance at the Association—pastors and laymen. Moderator W. B. Jones was most helpful in seeing the work presented.

We rushed on to the Benton County meeting. Good crowd. Moderator May was ready for us.

Thus, we made two a day, but we like to spend an entire day and practise it as a rule.

At Alcorn County Moderator E. E. Hooker gave the Field Men a large portion of the day. We preached in the morning and presented the work in the afternoon.

They said the Lee County meet was the best in years—all 21 churches represented. Moderator Ferguson sees that things move along.

We made Chickasaw County their second day. The crowd was small but they "did things." Again the Moderator saw we had plenty of time to present the work. "Cooperative Program," "State Missions," "Now Club," and "Baptist Record" took most of our time.

Dr. H. M. Harris, Foreign Missionary, made a forceful address at each place.

Mr. Fred Langly incited interest at each meet in our work for the soldiers and defense projects.

III.

Correction: Lyon Baptist church gave through this office for the first six months of the year \$502.66 to the Cooperative Program, \$339.00 designated and \$183.00 to the Now Club. This is one of our best churches with a fine pastor in Dr. B. Frank Smith.

IV.

We regret being out of the tract 'Going to Hell? Who Cares?' Calls come for it. Over 52,000 printed copies of this message have gone out, we hope, blessing many readers.

New tracts available are: A Summary of Southern Baptists—Alldredge, Baptisms of Southern Baptists—Alldredge, Contributions of Southern Baptists—Alldredge, Baptists of the South, the Nation and the World—Alldredge, Go—A Big Little Word—GO—McCall, A Fountain Filled with Blood—McCall, The Four Horsemen of the Apocalypse—McCall, The Care of the Churches—McCall.

Churches should now be pressing Stewardship before the Every Member Canvass. Let us help you with literature and tithing cards.

We also have evangelistic, Missionary and doctrinal tracts for distribution.

V.

Dr. J. P. Kirkland, pastor First Baptist Church, New Albany, has three Now Club certificates. He is not a native Mississippian (but we observe, a mighty good one by adoption), but he believes in "playing the game according to the rules." A leader leads. He builds whereon Mississippians have laid good foundations.

VI.

We were glad to supply for Pastor C. C. Jones, Mendenhall. The church has made remarkable progress. The pastor is greatly appreciated. The congregations were splendid.

At Cato in the afternoon we found another large and appreciative congregation. Many members knew our family. Blessings upon them!

The Caughmans were splendid hosts. He is son to a preacher! Several fine teachers live in the home.

VII.

It was good to be in prayer meeting at Calvary, Tupelo. Excellent reports for the associational year were heard. The association party members were heard. The next morning we had breakfast with Pastor S. B. Cooper and family. A home very hospitable to denominational workers and others.

VIII.

Dr. J. E. Dillard writes a word we appreciate, as follows:

"I want you to know how deeply grateful I am that Mississippi does not and never has taken any of the Hundred Thousand Club funds to pay upon her own debts. I am also grateful to note that Mississippi has contributed \$1,141.27 more this year to the Hundred Thousand Club than she had contributed at the corresponding period last year. The total received from January 1 to August 31, 1941, was \$5,505.09. I am grateful beyond all expression to all who have had a part in this most worthy undertaking."

IX.

In an association the other day we asked the homefolks, "What overhead cost to the Cooperative Program do you hear reported in your County?" One pastor replied "65%." Another said "90%." Well, we had heard 95%.

As a matter of fact, at the last count it stood at 16%. Some difference between these figures. It never hurts the Cause of Christ to tell the truth.

Foreign Missions received last year \$1,500,000.00. Of this amount over \$500,000 came through the Cooperative Program—one in three dollars. Women of W. M. U. gave nearly \$400,000 in the Lottie Moon offering. W. M. U. overhead is borne by the Cooperative Program. Therefore, the Cooperative Program made possible this second of every three dollars. It also helped with the third dollar.

Home Missions received over \$500,000.00 last year. Over \$200,000.00 came through the Cooperative Program—two out of every five dollars.

But for the Cooperative Program we would have for Missions, etc., the tid-bit that those churches not giving through the Cooperative Program have. Yes, almost nothing!

X.

S. B. C. disbursements:

	August	year to date
Baptist Brotherhood South		\$ 7,500.00
Education Commission,		
SNC		2,400.00
Southern Baptist Convention Bnds	\$ 542.45	60,000.00
Foreign Mission Board	68,166.58	745,586.33
Home Mission Board	42,231.91	434,633.77
Relief and Annuity Board	15,117.20	89,837.35
Southern Baptist Hospital	2,539.00	19,509.25
Sou. Bap. Theol. Seminary	8,146.52	63,490.00
Southwestern Bap. Theol. Sem.	9,653.49	76,422.44
Baptist Bible Institute	6,986.37	53,972.89
WMU (Training Sch. & Desig.)	569.85	4,437.47
Amer. Bap. Theol. Sem.	1,022.53	8,007.48
Totals	\$154,975.90	\$1,565,797.54

BR

First Church, Columbus, received fifty-six new members week before last. During the Associational year, there were two hundred sixty-four additions, one hundred nine of them by baptism.

The Purvis Baptist Church will begin its revival Sunday, October 5th, and will hold it through the night service of the 12th. Evangelist Aubert Dunn has accepted an invitation to deliver the messages. —D. A. Hogan, Pastor.

Thanks to the Gulf Coast Baptist in Texas for complimentary reference to the editor of the Record, as it republished an editorial from the Record.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Mrs. Annie S. McLaurin, Now Club Recorder, releases the following Now Club facts:

Total pledged, in office—\$215,860.33.

New churches over the top, their pastors, chairmen and chairwomen follow:

Pastor, Ira F. Metts—North Side, Jackson, Hinds-Warren; chairman, H. T. Harrison; chairwoman, Mrs. B. S. Neely.

Pastor, C. J. Olander—Tchula, Holmes; chairman, W. M. Unger; chairwoman, Mrs. H. C. McPhail.

Pastor, J. E. Wills—Loun, Jasper; chairman, R. E. Gardner; chairwoman, Mrs. W. C. McRee.

Pastor, C. J. Olander—Morgan City, Leflore; chairman, P. M. Kimbrough; chairwoman, Mrs. S. Wade Bolton.

Pastor, V. W. Malley—Oloh, Marion; chairman, W. E. Small; chairwoman, Mrs. B. Traylor.

Pastor, H. L. Deer—New Zion, Mississippi; chairman, I. R. Jones; chairwoman, Mrs. I. Jones.

Pastor C. B. Hamlett—Decatur, Newton; chairman, F. B. Gaines; chairwoman, Mrs. Grady Henton.

Pastor, B. T. Bishop—Friendship, Pike; chairman, E. T. Brewer; chairwoman, Mrs. Joe Busby.

Pastor, N. B. Nicholson—Ebenezer, Attala; chairman, Tom Hollingsworth; chairwoman, Mrs. Tom Hollingsworth.

Pastor, J. B. Dorroh—Bluff Springs, Choctaw; chairman, Floyd Tedder; chairwoman, Mrs. Earl Shaw.

Pastor, J. F. Sullivan—Ocean Springs, Jackson; chairman, James E. McCarty; chairwoman, Mrs. A. C. Gottsche.

Pastor, O. S. Sims—Oak Grove, Lauderdale; chairman, John L. McLemore; chairwoman, Mrs. Reuben Blackwell.

Pastor, W. C. Hamilton—Cross Roads, Tishomingo; chairman, J. P. Richards; chairwoman, Mrs. H. E. Hester.

Pastor, W. C. Hamilton—New Prospect, Tishomingo; chairman, O. W. Anglin; chairwoman, Miss Cleo Moore.

Pastor, Martin Gilbert—Salem, Walthall; chairman, Rodney Martin; chairwoman, Mrs. Zackie Rushing.

Pastor, L. J. Crumby—Bethel, Yalobusha; chairman, Haze Brister; chairwoman, Mrs. C. C. Johnson.

Pastor, L. J. Crumby—Camp Ground, Yalobusha; chairman, Louis Sartin; chairwoman, Mrs. T. E. Warren.

Total churches "Over the Top"—158.

Amount paid in on 5,000 Club and Now Club, Jan. 1940-Aug. 1941—\$76,385.63.

Goal in pledges for Convention time —\$300,000

Pledged now —215,860

Lack —\$ 84,140

I.

We were talking on the Now Club in an association. Dr. H. M. Harris, Foreign Missionary, was looking at his Now Club certificate. We took it, presenting it to the group.

When Foreign Missionaries do that, how can we afford to do less at home?

II.

One fine layman has just completed giving \$4,000 cash to the Now Club. We wish he would let us use his name. But we keep faith with him. We are grateful to our God that some folks have vision and courage!

III.

Question: Has the Now Club hurt the Cooperative Program?

Answer: Too many specials naturally absorb some contributions that would otherwise go to the Cooperative Program causes. However, a good special occasionally acts as a spiritual tonic. They are scriptural!

We have been gaining in Cooperative receipts!

IV.

Five Thousand Club money goes for debt paying but it will not pay us out in three years.

(Continued on Page Sixteen)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Kaifeng, Honan

My dear friends:

So many letters come to me from time to time that it seems to me I can never get them all answered. Then sometimes there are those who do not write and I long to keep them interested in our work, so they can pray for it more intelligently, therefore I take this opportunity to write a general letter, hoping that you will take it as personal. It would be so good to hear from you. Please send any letter you write me to the Shanghai office address. They come much quicker. Box 1581, Shanghai. Then say "Please forward."

Like all the rest of the world we are somewhat disturbed here. No two days seem alike. Events pass in kaleidoscopic view before us, calling on us for more faith and prayer. Truly we do not know where we shall be or what shall be our state from day to day. I cannot say we are in real danger, but if we did not know "the quiet place" we should remain in a perturbed state all the time.

With all the unrest about us our work goes on in a fine way. We are so thankful day by day to be here and have the opportunities for helping those about us. We closed the spring term of school with over five hundred pupils. When one realizes that every student has God's Word as one of the main features of the curriculum it is not a little thing to have such a large number of people to teach. We have some excellent Bible teachers and the growth in grace of the students is a joy to see. There are our regular young people's societies in the church as at home.

Last week we were particularly busy as we were examining candidates for baptism. The church examined all Thursday and Friday a. m. and Friday p. m. We took in forty-eight, but many never came up for examination, for some kind friend would inform them that they probably would not pass the scrutiny of the examiners. On examination they must give their religious experience, telling when they were saved, how they know they are saved, what are the duties of church members (praying, Bible study, tithing and spreading the Gospel). What is the meaning of baptism—its symbolism, the meaning of the Lord's Supper, and any other questions of doctrine that any of the members think necessary. They are often asked if there is anyone to whom they do not speak. Do you smoke? Do you play cards? Do you go to theaters? Almost any small failure to come up to the mark means that they are asked to wait until such a time when they are willing to do as a Christian should do. They are often asked how much land they possess, or if no land someone may ask if they expect to support the church or if they expect the church to support them. Wouldn't people be in a temper if such questions were asked at home? When asking about tithing if the woman is asking for church membership and the husband is not a member, someone may ask her if she rules the home or if her husband does. Often she is a bustling sort of woman and speaks up in no uncertain terms that she rules the house. Then it is easy for her to tithe.

The baptism took place on Saturday afternoon, then on the Lord's day we observed the Lord's Supper. The pastor was asking that if any one did not speak to some person he should not partake of the Lord's Supper. One brother stood up and said, "There is one I do not speak to," and he walked out of the church. I hope the pastor talked to him about it, but I thought it good that he understood what was right.

While we have had much to encourage us this summer as well as all of last term, still there are occurrences which make us wonder if the time is drawing near for persecution and perhaps a withdrawing, for a time, of the missionary body. Three weeks ago we had an interesting thing to happen. We were here in my home with company. We

were sitting around the dining room table about 9:30 at night, having just finished eating ice cream. As we talked, suddenly the door bell rang most vociferously. Josephine, my cousin, went to the door. There were Dr. Gillespie, the Chinese pastor, and five armed men. They said they were coming to see who was in this house. They asked to go to Josephine's bedroom. She led three of them there and they began to take pictures of foreigners from her dresser and to take letters from her desk and asked for her kodak. The third, with trembling hand, held his pistol toward her and said we must be out of here in "three or five days."

We learned from Dr. Gillespie that they had been to his house and asked to go to his bedroom and had asked for his kodak also and had taken a handful of letters from his study. They told him that this was an English and American demonstration and that we must be out of here in "three or five days." I went into Josephine's room and I saw what they were doing. I walked out and went downstairs and put Mr. Sallee's picture behind the piano.

There was a sleepless night for us but the Lord seemed near and somehow we did not fear. I was up early and for a brief space of time I was overwhelmed. The bigness of trying to get this house in readiness to leave, to get all the accumulation of the years together and separate the things to take and the things to leave, the pain of separation for the Chinese and the work, and the possibility of never, probably, coming back to see it all—all of this and much more swept over me and I was really weak and trembly. But thank the Lord this passed away in a few minutes and I seemed to take on the strength of two or three people. Order brought the seeming chaos into shape and a carpenter was called. Boxes were begun to be made. In a little while Chinese friends came in and they were put to work at different tasks. Our hands flew like the wind as packing advanced and we saw trunks filled with necessary things. But many things presented themselves to me not easy to solve. There were all of Mr. Sallee's books; there was the storeroom full of stores, preserves and groceries there; there were two fine cows and a young heifer; what could I do with them? There was the piano and so many THINGS. Soon THINGS grew less and less and other thoughts filled our hearts and minds. A peace had come over both of us and it was strange how quiet we were.

By the next afternoon some news began to come through. We heard that the principal of a certain school in the city very much desired this compound for his school. He had staged the whole affair and brought posters stating it was an uprising to rid the entire province of the Americans. We also heard that the principal tried to persuade some of his teachers to rush into our East Compound and take possession of it. There arose a dissension among themselves and the teachers threatened to resign if compelled to do such a thing. They did not move in.

By the next morning, which was Sunday, we all felt it was all of the devil and Mr. Gillespie felt that he ought to go in and talk to one of the officials about the matter. The official seemed not to know anything of it and advised that we "not move." Before he came back from his visit we felt in our hearts that God had heard our prayers and that we were not to leave here. I wish I could tell you the peace that filled my heart. Even the atmosphere seemed filled with a wonderful peace and God gave us most assuredly to know that we were under His care and we were to "dwell in the land and feed on His faithfulness." Sunday morning before church the Lord brought so sweetly to me the three children in the fiery furnace, but the glorious thought was that there was a "Fourth"

like to the Son of man—the Lord Himself. Surely He was afflicted with our affliction and knew all about it. He had promised to be with us to the "end of the age" and he was keeping His promise.

The good word Dr. Gillespie brought when he came back assured us and we felt we had even run ahead of the Lord in packing at all. Our Sallee Memorial Church was brought together as sufferers in a common cause. If we must leave it affected about a hundred people, teachers, helpers and others. We were glad school was not in session. The church would also be without a church home and that was a most serious problem. We had been having a morning prayer meeting all summer, and when this trouble arose we added an afternoon prayer meeting also. All the Christians knew and the heathen knew that the Lord had heard prayer and that He had performed a miracle in our midst.

We have heard nothing more of the principal, but we have prayed that he may come to know the Lord and that he may find a suitable place for his school.

This is a sample of the way in which God is teaching us to trust day by day. We know the meaning of "As thy day, so shall thy strength be." Christ taught the disciples to pray "day by day" and He is teaching us this too. We praise Him for the lessons He has taught us and we praise Him that we are here still to give out the Word of Life. We are going on hoping to open our schools in the autumn but we may be out of here, if the Lord has so planned it, before this letter reaches you. I am sure we shall not be out of here until He wills it so.

Please pray for us that we may not run ahead of the Lord but that we may have the "listening ear" to hear what he will say to us. We want His will done on this compound and we want it all for His glory.

With best wishes, I am

MRS. W. EUGENE SALLEE.

Postage to China: 5c for first ounce; 3c for each additional ounce.

—BR—

The Columbia Federation is anxious to contact the hundreds of Baptist young people coming into Washington City. Will you aid us by asking, through the Baptist Record, that parents or pastors send us the name, Washington address, if known, and the department in which the young person works? We shall be glad to contact him and to enlist him in one of our churches.—John Gordon Mein, 2115 Pennsylvania Avenue.

The Baptist Message of Louisiana is publishing a series of sermons on Daniel by Dr. M. E. Dodd. There will be about a dozen of them.

Dr. L. M. Sipes for ten years pastor of Pulaski Heights Church in Little Rock, Arkansas, goes to Central Seminary as teacher. He has previously taught in the Southwestern.

Dr. O. J. Christian has resigned the pastorate at Van Buren, Arkansas, to accept the call to Blytheville in the same state. He was recently assisted in a meeting at Van Buren by McKinley Norman. There were twenty-four additions.

Rev. Malcolm W. Stewart, recently appointed missionary, and Miss Edyth Boyd, who has been one term in China, were recently married at Garland, Texas. They sail October ninth for Hawaii to serve there until they can be sent to China.

The Biblical Recorder quotes from Dr. H. Emerson, professor of public health practice in Columbia University, in his book on "Alcohol: Its Effects on Man," the following: "The most successful artificial or drug excitant to sexual excess is alcohol. More instances of syphilis and gonorrhea in youths of both sexes, whose sober good intentions are to avoid extramarital sexual connection, have been due to alcoholic abuse than to any other one cause."

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

State Mission Day in the Sunday School, Sunday, October 26

Let's put our best into making State Mission Day this year the very best every in our history. A fine program informing our people about state missions is important, and then we want to make a most worthy financial offering to the work right here in our own state. For us, State Missions means Mississippi.

Send It In

Church -----

S. S. Attendance -----

We want you to send to the Baptist Record, Box 530, Jackson, each week the attendance at Sunday school. Get a special person to look after this item each week. Thanks.

Free Books

The new books for the Cradle Roll, Beginner, and Primary departments have just recently come from the press. They are the latest and best. A free copy of each or all will be sent to any pastor who will agree to have it or them taught in his church.

Also, a free copy of Building a Standard Sunday School and the new book The Six Point Record System and Its Use will be sent to any pastor or superintendent who will agree to teach them or have them taught in his church.

Order now from your State Sunday School Department, Box 530, Jackson.

Now is the time to get some of our very best books free, and at the same time give your people the benefits of them.

New Lessons

The new Primary Graded Lessons are now out and ready for the new year that begins October first.

They are easily the best that we have ever seen for Primary pupils and teachers. Nothing has been spared in making them most attractive in design, and also in putting into them the best for pupils six, seven and eight years old in schools where there are enough pupils of these three years to have a class for each group.

Of course, there are still the Uniform Lessons for schools where there are enough Primary children for a class for each age group.

Records

In a check-up this week, we note that in the gain in Standard Sunday schools to date this year as compared with the same date last year, Mississippi is third among all the states of the South—Kentucky and Oklahoma being the two states ahead of us.

We also note that only Alabama beat us in the number of awards on the book Building a Standard Sunday School during the month of August.

Again we see that at this date last year our total number of Administration awards was 796, but at the same date this year it is 1,540, a gain of 744.

Further, whereas our total Sunday

HILARIOUS GIVING

(Foreign Mission Board)—Knowing world needs and knowing Southern Baptists, Dr. Maddry suggested early in Foreign Mission Week at Ridgecrest that an offering be taken for the relief of the suffering in various parts of the world. On three other occasions during the summer months, young persons and older ones, who had come together at Ridgecrest, had contributed hundreds of dollars to stay the hunger of Chinese and Spaniards especially. Since no group had given more than \$600.00, Dr. Maddry thought \$1,000.00 was a reasonable amount to expect from the friends who were considering the cause of foreign missions. He soon saw, however, that it was necessary to "raise his sights."

The movement began to gather momentum on Monday when Professor Sellers of the Baptist Bible Institute handed Dr. John W. Lowe a five-dollar bill. Dr. Lowe matched that amount and asked that prayer be made to the end that a worthy amount might be contributed. A check for \$10.00 was contributed, and the "ball" began to get bigger. By Wednesday evening, the time set for the offering, interest had reached a high pitch. Mrs. J. Hundley Wiley was asked to make the appeal. She told about the "rice" lines she had seen. In her own inimitable fashion she described a poverty-stricken, war-torn land in which people were actually dying for want of food. Not in all our lives have we seen an audience that was more mightily moved. The climax came when Mrs. H. P. McCormick presented a gift for Chinese relief that had been entrusted to her by lepers with whom she had worked in Africa. With toes and fingers gone, some of these lepers had hobbled to their plots of ground, dragging their broken bodies along, that they might help the hungry Chinese. If the Lord loves cheerful giving, He was well pleased on Wednesday night of Foreign Mission Week. Many sobbed as they rejoiced in the privilege of sharing. When the final reckoning was made, the total amount had reached \$2,850.16. Of this amount \$625.00 is to be used in the support of a missionary who is being appointed to meet an exceptional situation in the Far East.

These gifts at Ridgecrest, ranging from \$1.00 to \$1,000.00, prove conclusively that when people know conditions, their hearts respond. As Dr. Lowe suggests, WANT WON'T WANT! Moderators of associations would render a superb service to humanity if they should give an opportunity to those who attend the sessions of these meetings to share their substance with the starving.

—BR—

Magistrate: "You cannot drive now for two years, for you're a danger to pedestrians."

Defendant: "But, your honor, my living depends on it."

Magistrate: "So does theirs."

school study course awards for the first eight months of 1940 was 3,979, for the same period of 1941, the total is 5,280, a gain of 1,301.

These are the records of Mississippi Baptist Sunday schools—YOUR records, and we are proud of them. Let's make the last months of 1941 even greater.

GOD'S OATH TO DAVID

When the God of heaven swears a thing, with an oath, and then sends an angel from heaven to announce it, and then the Holy Spirit reaffirms it, it is time for men to believe it.

Just why men will not believe it, is strange to me; but whether men believe it or not, it is a fact that one of these days not so far distant in the future, Jesus Christ the Son of David, according to the flesh is coming back to this earth in person, with power and glory to be crowned and take over the throne of His father David.

Post-millennialists have tried in vain to explain it all away, but they have signally failed, and it remains an eminent fact.

(1) God's Oath to David

Psl. 89:35-36: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

(2) Announced By Gabriel

"And the angel said unto her, fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David."

(3) Witnessed by the Holy Spirit

Acts 2:29-30: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne."

(4) Declared by the Prophets

Isaiah 9:6-7: "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

Jeremiah 23:5-6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

(5) The Revelation of Jesus Christ

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Rev. 22:7: "Behold I come quickly." I am sorry for anybody that does not believe God, especially when He affirms and confirms it with an oath. Hell will be full of men that will not believe God. But not one believer will ever have a hair singed in hell. People do not seem to realize what an insult to God it is not

YOUR VOICE—YOUR POWER

Just a Thought
Gertrude Glass

Through the ages the world has been led and swayed by those who had the power of forceful speech. These people have stirred men to lay down their lives; they have wrung tears from hardened hearts; and then as if by magic have swept away the cares and made men see that the world is beautiful.

How was it that these men and women were able to do what thousands of others would aspire to do, and yet seem to be unable? The answer is simply that they were willing to pay the price in order to gain control of their voices. The speakers we hear over the radio are the nation's best, and if they were not, we, the public, would demand that people be used who spoke clearly and distinctly, and who could be understood. "So they read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading." (Neh. 8:8) Even God's word expresses its approval of good voices.

With the wonderful facilities which we now have, everyone can enjoy the best in music as well as speech. Great masters of the violin, piano, organ, and conductors of great symphonies thrill our whole beings, and we sit spellbound with the beauty and richness of the tones. Perhaps in the back of your mind there flickers the thought: "How long has he been studying? What a price he must have paid to be able to produce such magic sound."

In the midst of your reverie, a rasping, screeching, grating noise reaches your ears; and huddled against the corner of the building sits a beggar, his clothes in tatters, his hair a matted thatch over his even more grimy features. Held against his chin is a scarred and battered old fiddle with a broken string trailing down over his knee. At the very sight and sound you recoil in horror, and then hasten past so that you can again recapture the dream of the music by the concert master you heard before.

The chief difference between the two was that one had paid the price in order to strive toward perfection, and the other—had only the fiddle.

We require a great deal of training and effort before we will listen to a person performing on any of the man-made instruments; and yet God's only instrument, we allow to remain untrained and untutored. God made only the voice, and yet we care for it little better than the street corner fiddler does for his cheap and untuned violin.

Your voice can be your greatest asset, and it can also be a mountain in your path. It is God's only instrument; it is worthy of the best of care and training—at least it is worth more than a fiddle.

—BR—

Professor: What is the most potent poison?

Student—An airplane; one drop and you're dead.

to believe Him.

REMEMBER, "Without faith it is impossible to please Him." And to believe God means to BELIEVE THAT GOD SAID WHAT HE MEANT, AND MEANT WHAT HE SAID.

J. E. HEATH,
Winona, Mississippi.

Sunday School Lesson

Prepared By
BRACEY CAMPBELL

Lesson for September 28

THE NEW JERUSALEM

Bible Texts: Revelation 21, 22

Introduction:

Let us hear the conclusion of the whole matter. For this purpose I quote a paragraph from C. Anderson Scott.

"We need not wait for perfect understanding of all the details, or even for a completely satisfactory history of its contents (i. e., of the Book of Revelation) in order to grasp its meaning and to feel its power. Whether we see behind the veil when lifted the tranquil securities of heaven, or the confused and heroic struggles of earth, there stands ever as the central figure, veiled or manifest, Christ. It is He through whom the Revelation comes; it is He who moves, seen only by the apostle, in and out among the seven candlesticks; it is He who alone is found worthy to open the sealed Book of Judgment. From first to last His presence is felt, even when it is not expressly alluded to; what He has done, what He has undergone, for men, is what can and what alone, can transfigure life. It is this which gives the Apocalypse its place at the close of the New Testament, this which gives it its place in the heart of Christ's disciples. It describes as no other book does the glory of our ascended Lord, and the triumphant issue of His conflict with evil."

Now let us read the description of the Holy City in Revelation 21:1-22:5. Among my favorite Bible readings for years has been this one. You will not read it too often, so I ask that you read it once and again. Now read it for an answer to these questions: Is the heaven herein described a city of sensual delights or a city where heart and mind and soul are lifted to their loftiest possibilities of spiritual existence? Do you think a sinner would love to abide in such a city as heaven is described as being? Would a wicked man enjoy being in the presence of God, looking upon the Being wholly pure and undefiled? See if you can find the principle occupations of the redeemed in heaven. From what source springs their joy? How many things are said to cease forever when life in heaven begins? In what ways is the final home of God's children more to be desired than the paradise in which our first parents lived?

I. New. vv. 1, 2.

1. "New heaven and a new earth." Not necessarily newly created, but unused in their new condition, or so reconditioned as to be new. Maybe they are the old heaven and the old earth, but they have been given a new character, they have a new aspect, have been adapted to a new end. All over this country old factories are being converted in their purposes from the manufacture of one sort of goods to another. Those factories are to all intents new. A heaven employed to a new purpose of God, a cleansed earth devoted to a new type of existence for God's children.

2. "New Jerusalem." But this is not the old Jerusalem in Palestine; it

is a different one, "coming down out of heaven from God." This city is the eternal abode of the Lamb's wife, the abode of the redeemed of God. The city is made ready as a bride adorned for her husband. Every young woman about to be made a bride adorns herself with the most prodigal possible hand. The bride does not count the cost of her adornment, and this is one time in her life that she is conceded the right to be extravagant. So the New Jerusalem in that day of meeting with her eternal Lord is adorned as no city in the world was ever adorned or shall ever be. Each of her inhabitants is adorned with the pearls of purity and the diadem of devotion. The adornment of each of them is being prepared now, each of them is weaving the garment of the soul to be worn in that day.

II. The Manifestation of God's Love. vv. 3, 4.

1. His nearness to His people. "The tabernacle of God is with men." He dwells among His own, near to them as breathing. His "tabernacle," His dwelling place is among men. He does not deal with His own at arm's length, but comes into intimate contact and relationship with them. They are His by right of creation, His by right of redemption, His by right of preservation. His is His people's God, theirs by right of the child to the possession of the love and care of the father, theirs by the right of the child to the treasures of the Father, theirs by the right of the children to sanctuary and shelter in the father's house, theirs by the right of the children to the nurture and training of the father.

2. His consolation and comfort of His people. "He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Tears and death and mourning and crying and pain are realities of life. God knows they are, God does not ignore them. Boldly He tells us they are real. May one say reverently that God has better sense than to state that death is not real, that there is no such thing as pain.

God knows and wants his children to know that He has the remedy for these ills, gifts of grace which nullify all these evils: cleansing from sin, holiness of character, eternal life in Christ, an eternal home in heaven.

III. The Depository of the Excellencies. v. 24.

The section beginning with verse 10, gives in greater detail a description of the New Jerusalem. In the end, John has somewhat to say as to the people who will be in it, and as to what they shall bring with them. There will come into the holy city those whose names are written in the Lamb's Book of Life. Among these will be the kingly men of earth. "The kings of the earth shall bring their glory into it." Now, do you think that means that Nero and Louis XIV and Emperor William of Germany and Hitler and Stalin and Mussolini will all go to heaven? I do not think so. I think "the kings of the earth" in the passage means the kingly men, the godly men, the fine-souled men, will bring into the holy city their treasures of wisdom and love and patience—all the things which go to glorify the name of God and to adorn the city of His habitation.

MISSISSIPPI BAPTIST SERVICE TO SOLDIERS

A new and delightful experience was ours last week in presenting our soldier work and defense projects needs at the County Association meetings in Lafayette, Benton, Alcorn, Lee and Chickasaw Counties. Briefly, we tried to use facts and figures in doing so, and many learned for the first time our great opportunity in helping to strengthen the religious and moral life of the trainees within our borders.

Soon, in the Camp Shelby Reservation alone, there will be 55,000 men, and, in Biloxi some 26,000 men. The Mississippi Baptist Convention Board, with the approval and help of our military leaders, will do all it can to meet the problems in these areas. A great cause and a great opportunity for Mississippi Baptists.

FRED R. LANGLEY,

State Supervisor Soldier Work and Defense Projects.

—BR—

ROY W. BABB ORDAINED

Roy Willard Babb was ordained to the full work of the gospel ministry Sunday night, September 14, by the authority of the Belmont Heights Baptist Church, Nashville, Tennessee, of which he is a member. The following presbytery took part in the ordination: Pastor R. Kelly White, chairman; Hight C. Moore, examiner; Wilter M. Gilmore, secretary; Drs. E. B. Crain, Eastland Church; H. B. Cross, Judson Memorial; Charles S. Henderson and J. E. Dillard, Immanuel; E. P. Alldredge, J. O. Williams, Sibley C. Burnett, Belmont Heights; T. L. Holcomb and Clifton J. Allen of the First Church.

For several years Brother Babb has been connected with the Sales and Advertising Department of the Sunday School Board, part of the time taking a course at Vanderbilt. He has entered the Southern Baptist Theological Seminary at Louisville. He is one of our finest and most capable young men.

—Walter M. Gilmore.

THINKING BACK

By J. Henry Burnett

Washington, D. C., in 1920

Many will recall the meeting of the Southern Baptist Convention in Washington in 1920.

We had the largest enrollment of messengers in the history of the Convention, 8,359. The meeting was held in the Billy Sunday Tabernacle and only had a seating capacity of 4,000, so we enrolled more than twice as many messengers as the meeting place would hold. Policemen were stationed at every entrance and there was a constant clamor to get in and disappointment when not able to enter. It was something terrible.

Wilson was president of the United States but could not be present to welcome the Convention, so Vice-President Marshall, a staunch Presbyterian, welcomed us in behalf of the U. S. Government.

He made a very happy speech. Dr. Gambrell was president of the Convention, being elected for the fourth year which was breaking a precedent of years. Three years had been the custom since 1899, so instead of asking someone to respond to Vice-President Marshall, President Gambrell took his hand and holding it responded as follows: "Brother Marshall, we appreciate your gracious welcome. We tried to get here in the sixties but couldn't, so this time we have come and brought all our kin folks. Brother Marshall, there is nothing between you and us but the Jordan river and we will meet you in the middle of it." This welcome response was heartily approved of by all present including Brother Marshall.

On Sunday afternoon Dr. Geo. W. Truett, standing on the U. S. capitol steps delivered to 20,000 people standing, what is probably the greatest address ever delivered by him and the greatest ever delivered in our Capitol City.—Ex.

—BR—

A recent postcard from a truthful vacationist: "Having a wonderful time; wish I could afford it."

Consider Your Children

this year in the Primary Department of your Sunday School. Here the 6 to 8 year olds reach a new world through learning to read. That the Bible may be central in this new world we offer GRADED LESSONS for these ages—a different book for each age. Pictures, type, words, and activities graded for each year.

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(limited samples on written request)

The SUNDAY SCHOOL BOARD of the
SOUTHERN BAPTIST CONVENTION
Nashville, Tennessee

AIR SCHOOL AND FIRST BAPTIST CHURCH BRIEFS—BILOXI

The church library and reading room opened Sunday, Sept. 14, in the First Baptist Church. Mrs. E. S. Balthrope is librarian with S. E. Denny, of the Air School, as assistant. Mr. Denny is giving a large part of his time off duty to this project. Daily open hours will be held.

A new unit of the Training Union was organized the same date, with 23 enrolled, and other units will be added from time to time.

Paster G. C. Hodge, on the same date, taught a class of seventy-two young men. A goodly number of the men were from the Air School. The class will be organized shortly, and has been set at an attendance goal of 500. With large groups coming in weekly, and competition of permanent quarters for them at the school, this should not be difficult.

Four young men are awaiting baptism, having professed faith in Christ and joined the church since coming here a few weeks ago. Others are placing their membership in the church Sunday by Sunday and are being welcomed into the church family. Sixteen men and women united with the church the first two Sundays in September.

The entrance to the Air School is located a fraction over one mile from the First Baptist Church.

The majority of the workers engaged in the construction of the school return to their homes over the week-end. Completion of the school is at present scheduled for March, 1942.

Weddings, too, are a part of the project involving so many young men away from home. The pastor's wife delights in decorating her home or the church for these affairs if she has advance notice of them at all. Several new tenor and bass voices are heard in the choir regularly, and in the congregational singing there is that deep tone denoting many masculine singers participating.

Talent sheets, prepared by the pastor, were given to the young men attending service recently. Fifty-one signed the sheets. They revealed 10 Sunday school teachers, 16 members of the choir, 3 choir directors, 5 congregational song leaders, 1 conductor of orchestra, 6 musicians, 5 Sunday school secretaries, 4 B. T. U. secretaries, 16 ushers, 4 lecturers, and 18 had conducted prayer meetings, missions and other kinds of public religious services. Similar sheets will be given to others who attend Sunday school and B. T. U.

The pastor plans to write the parents of the young men who attend church from the Air School and let them know that their sons are attending services and helping with the Master's work here.

MRS. G. C. HODGE.

BR

Old farmer: "Are you going to plant potatoes in your garden?"

New farmer: "I want to, but the book says they should be planted in hills, and my garden is perfectly level."

A CHURCH BUDGET

Last year the New Liberty Baptist Church, a small country Church in Tishomingo County did not have a regular church budget, so the messengers came up to the annual session of the Association at Burnsville with their Associational letter unfinished and nothing given during last year through the Co-operative Program. The newly called pastor, Rev. C. C. Perry, and the messengers were very much embarrassed, so they got six dollars together and handed in through the Co-operative Program.

Soon after the meeting was over, Bro. Perry led said church to form, adopt and operate their budget and thus make a growing church. It was my privilege to be with this church in January and taught a book on Stewardship and Missions an hour ahead of preaching service and also taught the book, "The True Functions of the Sunday School," extra, and now they have a new record. They have given \$14.11 to State Missions, about \$40.00 through the Co-operative, are taking care of their NOW CLUB quota, will pay their pastor more than four times as much as they did last year and have had more than 20 additions to the church, mostly by baptism. They all are happy and are now building a new church house with Sunday school rooms in a better location, near the highway. Bro. Perry has already taken four books in Sunday school work this year and has his awards. He plans to take more soon. They paid the help in their summer revival meeting more than \$50.00. Every Baptist church needs two revival meetings and four training schools each year and they will grow like this one has. Any country preacher will do well to take care of two country churches well, and he will receive more salary from two well led churches than he will from four or six not properly led. Pray for us as we carry on this kind of great mission work. The pastor and leading members of this church receive the Baptist Record.

E. D. ESTES,
State Evangelist,
Clinton, Mississippi.

BR

Subscribe to The Baptist Record.

OUR BOYS IN CAMP

In every copy of The Baptist Record you devote a small space advising churches to send the Record to the boys in Camp. Personally, I should like for you to know how much it has meant to me during the past several months while in service. Constantly I find myself feeling down and out about once a week. Usually this is about the time of week that I receive my paper. It offers me encouragement to try to live for Christ even though placed under adverse conditions. I always offer it to someone else when I have read it, but unfortunately the group of boys that I am associated with are mostly Catholic and do not find our paper as helpful as I do.

There is an unusually large field here for evangelistic work, but so far I have been unable to find the method that would be best suited to this field. The men and boys that I am associated with are of a large percent French descent and as I have already stated are Catholic by faith. However, sometimes it is hard to believe that they are really honest to even this faith.

I try at times to think that my viewpoint of the situation is too critical and that I am too pessimistic, but even then the facts stare me in the face and I am forced to admit that the morals of this particular group are not up to par and that I have done very little about it. May I ask what you would suggest that I do, as one who above all else wants to live a Christian life and win others to Christ. I know that a layman cannot do as much as one giving full time to this work and yet there are others who feel just as I do, "If only there were some way." This is my constant prayer, and if you have any suggestions will you please send them?

Sincerely,

PRVT. ROBERT M. IZARD, JR.

2d Bn. Section,

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Ragley, La.

Home station

114 F. A.

A. P. O. Camp Blanding, Fla.

BR

Subscribe to The Baptist Record.

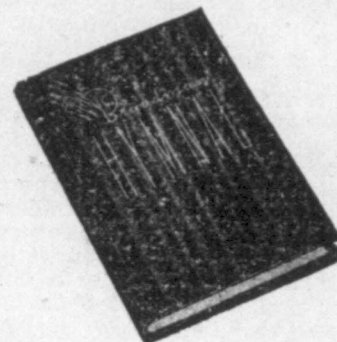
Teacher: "Joe, where is Suwanee river?"

Pupil (after much hesitation): "Far, far away."

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—and everybody will like to sing from *The Broadman Hymnal*. Use of this generous, adequate hymnal will make your church ring with singing that is fervent and joyful. *The Broadman Hymnal* contains in 480 pages more than 500 abidingly useful hymns and songs, as well as responsive readings, invitation hymns, topical index and other useful indexes. The binding of the beautiful dark green cloth edition is a high-grade, waterproof, washable, vermin-proof, especially treated cloth. Round and shaped notes.

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College Students GO BY BUS

Most students have to watch their pennies. Mother and father have saved for years to enable them to go to college. They appreciate what a college education means when they go home for the holidays or attend the games. They know that they can go via Tri-State for much less than any other way. And they enjoy going in a group together. Join in the fun this year by traveling the Tri-State way.



SEE OUR LOCAL AGENT

AIR CONDITIONED TRI-STATE Coaches

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

Are you wondering where your letters are this week? So am I. I'm afraid you just didn't write them. At least, you didn't mail them. Just this one letter from the faithful secretary of that fine Intermediate Department at Waynesboro! I'm expecting a whole handful of letters from you before another week comes and goes. You never have failed me, and I don't believe you will this time. Write and tell us what you are studying at school, something about your favorite study, and what you do when school is out in the afternoon. Do you have a hobby? Maybe you are interested in stamps, or perhaps you collect advertising match folders or pencils or Indian head pennies. You might raise chickens or ducks or turkeys. I know a boy whose hobby was gourds and he planted eight or ten different varieties. Now he has painted them and made martin houses of them. They look pretty hanging from his gourd tree. Your hobby might be making bird houses or airplanes, or it might be growing pot plants, or knitting, or crocheting, or it might be one of the thousand things I haven't mentioned, but whatever it is, I wish you would write us and tell us about it. Won't you?

A letter from Dr. Hamilton enclosing some statements gives us more information about Mr. Olmedo. We look forward to the time when we shall have a letter from him ourselves.

With love,
Mrs. Frances Steele.

BIBLE STUDY Stories From the Lives of Bible Heroes

JOSEPH'S BROTHERS ACCUSED OF BEING SPIES

Now Joseph was governor over Egypt and it was he who sold corn to the people. His brethren came from Canaan to buy corn and bowed down to him with their faces to the earth. They did not know that the great governor of Egypt was their brother whom they had sold into slavery. Joseph knew them and remembered his early dreams but acted as if he had never seen them before. He asked "From whence do you come?" and they answered "From Canaan to buy food." Then Joseph spoke roughly to them and said, "You are spies and are come to find out the poverty of our land," but they said, "No, we are speaking the truth. We are not spies." Joseph wished to try them and see if they were the same kind of men who years before had been cruel and heartless, so he spoke roughly to them. The brothers then said, "We tell you the truth; we come from Canaan to buy food. We are twelve brothers, sons of one man, the youngest is at home with our father and one is dead." The one of whom they spoke as dead was Joseph.

Still Joseph pretended not to believe them, and he said that in order to find out if they spoke the truth that he would put them in prison and send one back home to bring the youngest brother. He kept them in prison three days, then he spoke to them again. This time he said that only one need stay and the rest might go home and take grain for their families to eat. He would keep one to be sure that they would return and bring the youngest brother with them.

When Joseph's brethren saw that he was in earnest, they were in deep distress. They did not know that it was Joseph who spoke to them and who had put them in prison, yet they thought that God was punishing them for their sin in selling their brother to the Ishmaelites long ago. Reuben (the one who had planned to save Joseph out of the pit and take him back to his father) said, "Did I not tell you not to sin against the child and you would not listen to me? Now this trouble has come

upon us." They thought that Joseph could not understand them because he had talked with them only in the Egyptian language and had an interpreter to explain to them what he said, but he heard them as they talked together and understood them. He had to turn away from them because he did not want them to see him weep. Afterward he returned and still pretended to think that they were spies. He took Simeon, one of the brothers, and bound him before their eyes, for Simeon was to stay in Egypt while the others went home after Benjamin.

Joseph commanded his servants to fill his brothers' sacks with corn and to put the money that each had paid back again into his sack, and to furnish them with provisions for the journey. The brothers did not know that their money was returned and when they stopped to rest at an inn, one of them opened his sack of grain to give his mule some food, and he saw his money in the mouth of the sack. He said to his brothers, "My money is given back to me; it is in my sack." Then they were afraid, for they did not know who had put it there. When they came to Jacob, their father, in Canaan, they told him all that had happened, how they were accused of being spies, and how Simeon had been kept in prison as surety that they would return and bring with them Benjamin, the youngest. Then when they went to empty the corn out of their sacks, they found every man's bundle of money, which he had paid for the corn, put back in the sack. They and their father were very troubled, and Jacob said, "You have taken away my children from me. Joseph is not, and Simeon is not, and now you would take Benjamin also." Reuben spoke up and said, "I have two sons. Take them and kill them if I do not bring Benjamin back to you." But Jacob replied, "You shall not take Benjamin down into Egypt, for if anything should happen to him it would be more than I could bear." (To be continued)

Waynesboro, Mississippi
September 10, 1941

Dear Mrs. Steele,

We, teachers and officers, boys and girls, of the intermediate department enclose one dollar: fifty cents for our orphanage and fifty cents to our B. B. I. student. We hope this little bit helps and wish it could be more. We enjoy reading the "Children's Circle Page."

With love,

Mrs. W. O. Mauldin,
Dept. Secretary.

Officers, teachers, and boys and girls, your letter and gift are more welcome and appreciated than you know. I hope you will enjoy contributing to our new scholarship student, Mr. Olmedo, from Argentina. Thank each of you for your interest in both causes.—F. L. S.

Dear Mrs. Steele:

Your letter is before me and I am glad you feel led to Brother Alfonso Olmedo as the one whom the Children's Circle will help this year. It is his plan, I feel sure, to be here until he can graduate and then go as a missionary.

Two statements are being given you in this letter, one from Brother Olmedo and the other from our missionary, Brother M. S. Blair, of Buenos Aires. Later we can give you other statements if you wish them.

You will be interested to know that we have a number of missionary students this year. Some of the number are: Miss Jessie Green, China; Rev. and Mrs. Greene W. Strother, China; Rev. and Mrs. J. W. McGavock, Chile; Mr. Alfonso Olmedo, Argentina; Mr. E. J. Niedens, Manchuria; Miss Theresa Anderson and Rev. David Anderson, China; and Miss Phyllis Sokol, Florida.

Grateful for your abiding interest

and help and your prayers for us, I am

Yours sincerely,
W. W. HAMILTON,
President.

Statements made by Mr. Alfonso Olmedo:

"Brought up in Catholicism until the age of 19 years, I came to know the Gospel through the instrumentality of a fellow student in the national school of Rosario, Argentina. After a year of controversy I awakened to the fact that I was a sinner, and exhorted by my student friend, I cried unto the Lord that He illumine my mind and heart, which He did in August of 1935. After two years of persecution on the part of my family, I obeyed the Lord in baptism at the hands of the First Baptist Church of Rosario, Argentina, S. A. "Immediately after my conversion I felt a deep conviction that my life should be spent for the Lord, laying aside the former plan to prepare myself for the commercial world. Since that time I have felt continually and in many ways that the Lord was calling me for His service.

"In 1937 I became an active member of the Young People's Society of the First Baptist Church of Rosario, taking part publicly in the meetings and also I began to preach (the first sermon being in an open-air meeting). Immediately on coming to Buenos Aires in 1938 I became a member of the Caballito Baptist Church and actuated heartily in the activities of the Young People's Society and the Sunday school. Also during the time since, have preached in many nearby towns, even holding series of meetings. I have acted for a time as president of the Association of Sunday Schools of Buenos Aires; just in these days I have resigned the presidency of the Association of Young People's Societies of Buenos Aires."

Statements made by Missionary M. S. Blair, Argentine Baptist Mission: "The testimony of Bro. Olmedo has been a very beautiful one from the very beginning of his Christian life. I knew him before his baptism and know well those that had the principal part in influencing him for the Gospel. The Lord permitted me years ago to give a tract to the father of the boy who led Olmedo to Christ. The father and all the family have since been converted.

"Brother Olmedo is greatly respected and loved by those who know him. He was recently elected to edit the Young People's Page in our denominational organ, El Expositor Bautista. He writes real well and has a number of beautiful poems to his credit. He is constantly preaching and active in the Lord's work. I consider him worthy of all confidence; his wonderful Christian experience and clear call from the Lord united to his humble and willing spirit impress me as being traits that make for his usefulness in the Lord's work wherever he may go. He wants to prepare himself for greater usefulness and your kind letter has greatly encouraged him.

"I feel sure that among you he will be an honor to Argentine Baptists, and also I have a feeling that you will sincerely appreciate him as a student and Christian worker."

Bible Questions

1. Who heard "a still small voice"?
2. "Hast thou found me, O mine enemy?" Who said this?
3. To whom did he say it?
4. "The dogs licked up his blood." Whose?
5. Who said, "What hast thou to do with peace?"
6. Who called down fire from heaven to consume some captains of soldiers?
7. When was it said of the disciples, "These men are full of new wine?"
8. Which is the greatest, faith, hope, or charity?
9. Who said, "Let all things be done?"
10. Who said, "God loveth a cheerful giver?"

—BR—

Freezing—What a fuss folks make over zero.

Temperature—Yes, and he's such a cipher at home.

S. S. AND B. T. U. ATTENDANCE SEPTEMBER 21

Vicksburg First	474	120
Heuck's Retreat	91	
Shiloh-Lawrence	221	
Lucedale	115	
Meridian-15th Ave.	326	
Grenada First	329	
Jackson Parkway	326	
Weir	58	38
Corinth First	280	
East McComb	222	
Ackerman	123	
Highland	272	
Meridian First	585	
Paden (Tishomingo)	25	
Cross Roads-Webster	72	
Pleasant Valley-Simpson	49	
Crosby	97	68
Immanuel	111	
Poplar Springs Drive	134	
Parkway-Jackson	430	
Bay Springs	118	
Crystal Springs	363	125
Double Springs-Webster	41	
Corinth	41	
Newton	241	99
Eudora	75	44

—BR—

BISSELL BAPTIST CHURCH, LEE COUNTY

Recently a revival broke out in two homes in the vicinity of Bissell Church. The revival services had closed at the church house, but Troy C. Estes, a newly ordained deacon and a brother of Evangelist E. D. Estes, got burdened for three of his lost neighbors, prayed for them and talked with them, so no sleeping for them until they were saved. All four and many others are very happy in the Lord. Bissell Church is another with the E. F. Plan of the Baptist Record. Rev. F. V. McFatridge is the pastor.

E. D. Estes, State Evangelist.

—BR—

Said the Idaho potato to Lowell Thomas: "You're nothing but a com-montator!"

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Baptist Training Union

AIM—Training in Church Membership
AUBER J. WILDS, State Secretary

OXFORD, MISS.

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SPECIAL BULLETIN Baptist Training Union Study Course

Elective Mission Books upon which Training Union credit will be granted from September 1, 1941, until September 1, 1942, provided all the study course requirements of the Training Union Department of the Baptist Sunday School Board are met.

For Juniors (Foreign Missions)

Patricia of Rumania; The King's Own; Whirligigs in China; The Camel Bell; The Topsy Turvy Twins; Guitars and Water Jars; Sammy. Writes a Book; Strong Hears of Japan; By Clipper Plane and Strato-liner.

(Home Mission)—The Traveling Story Hour.

For Intermediates (Foreign Mission)

Believers and Builders in Europe; World Airways for the King; Darings in the Dawn; The Heart of the Levant; Outriders for the King; Mrs. Maynard's House.

(Home Mission)—Tepee Trails.

For Young People (Foreign Mission)

They of Italy; Frontiers for Christian Youth; Modern Macedonia; His Golden Cycle; Up from Zero; Believers and Builders in Europe; The Heart of the Levant; Basil Lee Lockett; Sharing With Neighbor America; Japanese Youth Faces Life.

(Home Mission)—Taking Christ Seriously; Follow Me.

For Adults (Foreign Mission)

His Golden Cycle; Day Dawn in Yoruba Land; They of Italy; Up from Zero; The Heart of the Levant; Basil Lee Lockett; Sharing With Neighbor America; A Golden Milestone.

(Home Mission)—Taking Christ Seriously; Follow Me.

Walthall Association Boasts Seven Full Graded Training Unions

A report from the director of Walthall County Associational B. T. U., Mr. H. A. Scott, shows that they have seven fully graded Training Unions in their Association. Each of these churches has a Story Hour, Junior, Intermediate, Young People's, and Adult Unions. The churches are Enon, Crystal Springs, Knoxo, Lexie, New Zion, Salem and Tylertown. All churches in the county except one, so it CAN BE DONE. The idea is for every church to have just such a setup, thus offering training in church membership to the entire church membership.

New Zion in Covington County Organizes

We are happy to announce that the New Zion Church in Covington County has just organized a B. Y. P. U., and as a good start have had a study course. Miss Mattie Nell Ladner, who served with us in the summer of 1940, is teaching in this community and is doing more than teaching school. It is through her interest and influence this particular phase of the Lord's work is being emphasized. We thank the Lord for

her and for many others like her who are in the teaching profession.

Thinking of October 27-31

Yes, October 27-31 is a period of five days when, as we did last year the first week in December, we hold a conference in each of our associations in the state. This week has been set for 1942 and 1943 also, so please check this week on your calendar for the next two years. October 26-30, 1942, and October 25-29, 1943. These meetings are a part of our four-year plan and bring to each association a team of speakers and conference leaders. Goals are set and plans made here for the entire year.

May we ask you here, every church, to make definite plans to have a good crowd to attend the meeting in your association. We will have a complete outline of the meetings in this column soon. An out-of-the-state worker is to be a member of each team, bringing to us ideas of work from other states. We will have a conference for the Junior boys and girls, one for the Intermediate young people, one for the Young People, one for the Adults, one for the Leaders and Sponsors, and one for the Associational Officers and General Officers of the Training Union. Pray and work that these meetings may serve in the plans of promoting the work of the Lord.

Does a Person's Gift Represent His Love?

Someone has said that a person's gift represented his love. If that is true, then Mississippi Baptists are growing in their love for the Lord as the gifts to His work continue to increase. The books in the office of our Secretary-Treasurer show that for the first fifteen days of September this year compared with the same period of time in 1940, the receipts were as follows: Cooperative Program, 1940, \$4,402.68; 1941, \$8,429.81. Designated gifts, 1940, \$4,124.96; 1941, \$3,737.74. Now Club, 1940, \$976.24; 1941, \$4,636.16. Total, 1940, \$9,503.88; 1941, \$16,804.06. These figures show an increase of nearly 100% and the total for the first fifteen days this September is nearly as large as the total for all of September 1940. All agree that B. T. U. helps.

Calhoun Loss Sunflower Gain

Miss Hannah Patterson, who has been for the past year the efficient Associational Baptist Training Union Director, has gone from Pittsboro to Blaine where she is teaching school. The loss sustained by Calhoun County is the gain of Sunflower County. Miss Patterson, in addition to serving in gas Associational Director, has for some years been the Junior leader at Pittsboro, so they, too, suffer a great loss. Congratulations to Blaine and Sunflower County.

A Study Course is always in order. Why not plan to have one, using one of the books in the list above as the

LET'S GO FISHING RODEO

The new Baptist students of M. S. C. W. were honored by the Baptist Student Union with a "Let's Go Fishing Rodeo" on Friday morning, Sept. 12th, at the Baptist Workshop.

After the presentation of their fishing license which had been issued by the Baptist Student Union, about one hundred new students were welcomed into the fishing grounds by Misses Juanita Montgomery, Laurel, BSU President; Lucy Lee, Jonestown, Social Chairman; Rachel Graham, Corinth, Social Committeeman; Wilda Tilghman, Student Secretary, and Dr. J. D. Franks, Pastor Advisor.

The atmosphere of the fishing grounds was most realistically created by the fishing togs of the hostesses, the fishing pond which was full of good wishes to the fishermen, the drying net, and the camouflaged river bank from which lemonade and sandwiches were served from thermos jugs and picnic baskets.

For many of the students this was the first introduction to the Baptist Workshop which is the center of activities of the Baptist Student Union.

—BR—

CALHOUN BAPTISTS MEET

Calhoun Association was in its 66th session Sept. 17 and 18, at Meridian Church. Deacon B. Murphree, Pittsboro, Moderator; Prof. E. A. Dye, Meridian, Clerk; and T. B. Flannagan, Pittsboro, Treasurer, was re-elected.

Rev. A. F. Brasher, Vice Moderator, was also re-elected.

Rev. W. E. Ferguson, Moderator of Lee County Association, visited us at his old home. Rev. Joel Dorroh of Zion and its Moderator was present. Twenty-seven preachers in all were present, including Dr. H. T. McLaurin, N. S. Jackson, and A. L. Goodrich; also Brother W. G. Mize, superintendent of the Orphanage, was a welcome visitor.

The attendance was good, the entertainment extra, all reports and discussions of the highest order, and harmonious work was done.

Reports show 338 baptized, 6,661 members, \$95,000.00 in church property and \$13,000.00 in gifts.

The Association meets at Bruce in 1942, where a fine, new church building is to be constructed.

LESLIE E. ROANE.

—BR—

Wife: "I've been asked for a reference for our last maid. I've said she is lazy, unpunctual and impertinent. Now can I add anything in her favor?"

Husband: "You might say that she's got a good appetite and sleeps well."

text? They are all good and will help build a missionary spirit.

Some people are open for a suggestion, are you? If you are not willing to use a borrowed idea you will never get very far in your work. Few of us have original ideas.

If interested in a good group of ideas order from The Baptist Book Store, Jackson, Miss., a copy of Worship and Work in the Baptist Training Union, 75c. This is a compilation of a program, social, and other ideas that have been used on one of the progressive Training Union churches in the South.

IN MEMORIAM

After a life of loving and complete consecration to her Master and sacrificial service to those whom she loved Miss Mamie Rush, at nine o'clock Monday, July fourteenth, 1941 passed through physical death into Eternal Life.

We count it a privilege to pay tribute to the loving memory of one of our group whom we know was "precious in the sight of the Lord" and has won the Victor's Crown.

We cherish her memory and her exemplary life shall continue to live and bless us for many coming years. But 'tis not ours to grieve, nor to dwell in memory—save only as it inspires us to lift our spirits and strengthen our determination to follow, as she did, the One who said "I am the Way."

Yes, we miss her but we would not prolong the days of illness she'd undergone. For her example and life that stood the test we thank Him, and rejoice in her eternal rest.

She has only passed out of the shadow into eternal day. Why do we call it dying, this sweet going away?

"She has only gone where Jesus is, And never can that be far away; She stands in His presence, oh, perfect bliss, To dwell in the light of His face for aye!"

May our memory of Miss Mamie be a grateful memory, giving our thanks to God till time shall end for such a helper and for such a friend.

Signed:

Bethany Sunday School Class,
First Baptist Church,
Gulfport, Miss.

—BR—

The small boy had fallen into the stream, but had been rescued.

"How did you come to fall in?" asked a bystander.

"I didn't come to fall in," the boy explained; "I came to fish."—Sheared.

—BR—

Teacher: "Spell cloth, James."

James (silent).

Teacher: "What is your coat made of?"

James: "Father's old pants."

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"WHY WE WORSHIP GOD ON SUNDAY INSTEAD OF SATURDAY"

Arguments by J. M. Hooker, Paducah, Ky., as Related to Roy E. Harlan, Barlow, Ky.

A certain Adventist preacher offered a thousand dollar reward for anyone who would present scriptural proof for worshipping on the first day of the week. After we gave him the proof he refused to keep his word.

The Adventists would have us to believe that the word "Sabbath" means "seventh," but all great Hebrew scholars argue that "Sabbath" means "rest," including Drs. John R. Sampey, Kyle M. Yates, and J. Leo Green of Louisville.

We are more seriously concerned, however, because, if we can show that the Adventists are wrong in this fundamental doctrine, we can show that they are wrong in teaching salvation by works, apostasy, and soul sleeping. So we here present eight definite scriptural proofs, any one of which would be sufficient to prove beyond all doubt that Sunday is the day on which God intended for Christians to worship.

1. The Sabbath was never given to the Gentiles.

No one was commanded to keep the Sabbath until 2,500 years after creation. The first mention of the word "Sabbath" is found in Exodus 16:23, "Tomorrow is the rest of the holy sabbath unto the Lord." So from Adam to Moses the Sabbath was not observed by anyone.

The fact that God sanctified the seventh day by resting in it as recorded in the second chapter of Genesis does not mean at all that he instituted the sabbath for man at that time. It is not stated that God made such a thing known to Adam at all. The fact that God can sanctify without instituting is proved by the fact that Christ was sanctified from eternity but was not sent into the world until the fullness of time, as we see in John 10:36.

The sabbath was not given to Israel until after their deliverance from Egyptian bondage. The sabbath was to be a memorial of their redemption from slavery. This command in Exodus 16:23, which is during the time of their wilderness wandering, is the first command ever given to Israel to observe the sabbath. That the sabbath is new to them is seen in the fact that the rulers of the congregation go to Moses and ask him how to prepare for the sabbath.

The important point to remember is that they were not given the sabbath until after their national redemption. After the lamb had been slain, the blood applied, the song of redemption sung, the manna from heaven eaten—then the sabbath was instituted as a memorial of their deliverance. The sabbath could not be given to any but a redeemed people. In Deut. 5:15 God said to Israel, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." So we see again the sabbath was commemorative of Israel's redemption from Egyptian bondage and not to commemorate creation. Therefore it would have been as inappropriate for

the Jews to have kept that day before their deliverance from Egypt as it would be for Gentiles to keep the day now.

In Ezekiel 20:12 God said, "Moreover also I gave them my sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them." So it would have been as unreasonable to have told a child to remember its mother before it was born as to have told Israel to remember its redemption rest before it was redeemed. And since redemption meant separation from Gentile Egypt, it would be a contradiction of terms to say that the sabbath was given to Gentiles.

It is not even implied that God ever intended for the Gentiles to keep the sabbath. It was solely Jewish. There is no record where God ever commanded a Gentile to observe the sabbath. There is no record that any Gentile ever observed the sabbath. There is no record that any Gentile was ever charged with breaking the sabbath, yet the Jews were repeatedly punished for breaking it. So if the Gentiles were not supposed to keep the sabbath in Old Testament days they are certainly not supposed to keep it now.

2. The feast-days of Israel prophetically set forth the first day of the week as a Holy Day of Worship.

In the twenty-third chapter of Leviticus the Lord gave directions for the observance of seven feasts. Five of these feasts were to begin on a certain day of the month and two were to begin on a certain day of the week. The only ones that could concern us in this question are the ones which began on a certain day of the week. And both of those began on the first day of the week. These were the feast of first-fruits and the feast of wave loaves. In Lev. 23:10, 11, "Then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

The feast of first-fruits pointed forward to the resurrection of Christ. Christ arose on the first day of the week, and 1 Cor. 15:23 tells us that Christ was the first-fruits of them that slept. In like manner in Lev. 23:15 we see that the feast of wave loaves seven weeks later pointed to Pentecost.

But the important point is the prophecy and command of God in Lev. 23:21, "And ye shall proclaim on the self-same day (the morrow after the sabbath) that it may be an holy convocation unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations." God emphasizes that this first day of the week is to be a holy day forever. God is looking ahead to the Christ day of worship, the Lord's day, the first day of the week, the day of the resurrection, and is seeking to educate and prepare his people for it.

3. The resurrection and Pentecost set forth the first day of the week as a day of worship.

All of the gospel writers affirm that Christ arose on the first day of the week (Matt. 28:1; Mk. 16:1; Luke 24:1; John 20:1). This is one reason why we call it the Lord's Day and observe it as a day of worship.

In Luke 24:49 Christ commanded the disciples to assemble in Jerusalem until He sent the Holy Spirit.

He sent the Holy Spirit on Pentecost which was the first day of the week. In Acts 2:31 the Holy Spirit inspires Peter to interpret Joel as calling this day "the great and noble Day of the Lord."

4. God's Word expressly states that Israel's Sabbath has ceased.

In Hosea 2:11 God says, "I will cause her feast-days and sabbaths to cease." The sabbaths ceased with the feast-days, jubilees, and all the other ceremonies.

The seventh day was connected with an earthly rest, while the first day points to a heavenly rest. Heb. 4:9, "There remaineth therefore a rest to the people of God." Since Christ came we are concerned with the rest which he gives from the bondage of sin.

Since Christ was in the tomb on the sabbath and arose on the first day, to worship on the sabbath is to ignore the resurrection and worship a dead Christ.

Christ abolished the ceremonial law at Calvary. Col. 2:14 says he "blotted out the handwriting of ordinances, nailing them to his cross."

In Gal. 4:9-10, Christians are warned against keeping sabbaths and special days.

5. Christ did not keep the sabbath.

It is stated in Jer. 17:21-22 that no man is to carry a burden on the sabbath day. In John 5:8-9 we see where Jesus heals a man and commands him to pick up his bed and carry it on the sabbath. At another time Jesus had trouble with the Pharisees over his plucking grain on the sabbath. Time and again Jesus broke the sabbath of the Pharisees.

Now, if the sabbath is a part of the moral law, then Jesus is a sinner and not a Saviour. But since Jesus is not a sinner but a Saviour, we know that the sabbath is not a part of the moral law, but only a part of the ceremonial law. And Christ abolished the ceremonial law, but not the moral law. So Christ abolished the old Jewish sabbath.

6. The New Testament Christians always observed the first day of the week as a day of worship.

After the resurrection there is no command in the New Testament to keep the sabbath. The twentieth chapter of John shows two different meetings of the disciples on the first day of the week. In Acts 20:7 in the year 59 A. D. the church was still meeting on the first day of the week. "On the first day of the week when the disciples had come together to break bread," and the Scriptures say in 1 Cor. 16:1-2, "Upon the first day of the week let each one of you lay by him in store as God hath prospered him." There is no record of any church meeting on the sabbath. Sabbath breaking is nowhere condemned.

7. It was 1,850 years after the time of Christ before the seventh day was ever observed by Gentiles.

According to the new Schaff-Herzog Encyclopedia of Religious Knowledge, the Adventists were originated by William Miller. William Miller set the date for Christ's second coming to be October 22, 1844. When Christ did not come, Miller's crowd was confused, and the result was six different branches of Adventism. Some of these, such as "Advent Christians," worship on the first day of the week. The "Seventh Day Adventists" began in 1845 at Washington, New Hampshire. Those people, were the first Gentiles ever to observe the seventh

day. It looks like they are trying to be Jews and do not know how. Seventh Day Adventism is a poor cross between Judaism and Russellism!

8. The people who profess to keep the sabbath do not keep it and are worthy of death according to their own standard.

To break the sabbath by doing any work meant death to the offender according to Ex. 31:13-15. In Ex. 35:2-3 we see that it was a death penalty to build a fire on the sabbath. In numbers 15:32-36 a man is killed for gathering sticks on the sabbath. In the third chapter of Galatians Paul says that they who try to be justified by the law shall be cursed by it if they do not continue in all things written in the book of the law. According to their own creed and standard, if our Advent friends build a fire or do any work on their sabbath, they are not only inconsistent, but actually worthy of death according to their own standard. So the Adventists criticize us for not keeping the sabbath, yet they do not keep it themselves. If they deny this, they are still inconsistent; if they do not deny it, they are still worthy of death.

We know that anyone who wants to know the truth can see in the light of this discussion that the first day of the week is the day for Christian worship.—Western Recorder.

—BR—

In a crowded street car sat a very thin lady greatly discommoded by the pressure of an extremely fat lady who sat next to her. Turning to her neighbor, the thin lady remarked, "They really should charge by weight on these cars."

Fat Lady: "But if they did, dearie, they couldn't afford to stop for some people."

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EDITOR SOLOMON AND
COLDWATER ASSOCIATION

(After quoting what the editor of the Record said about the meeting in Mount Zion, Dr. E. D. Solomon writes in the Florida Baptist Witness about attending his first District Association at Mt. Zion. We are glad to give it to our readers.)

The above editorial of Editor P. I. Lipsey stirs me up by the way of remembrance. The first association I ever attended as a messenger met in Mt. Zion Church. My father was elected by our church to go but he could not go. He sent me in his place. My mother did not like the letter the clerk wrote. You could hardly read it for the poor writing and misspelled words. There were no form letters in those days. She said something I have never forgotten, "Son, do not write so the readers may understand but write so they must understand." She wrote a beautiful hand. Beside getting the records straight she put in some money for missions and for printing the minutes of the association. She "dressed me fit to kill." I was proud of myself. The "yard negro" brought out our best mule with a new saddle on her. She was some high-headed "single footer." I was proud of my mule, my saddle, and my clothes but most of all I was proud of that letter. Mother put it in the inside pocket and pinned it up well so I would not lose it. As I left she stood on the gallery and watched me until I was out of sight. Oh, a mother's love. I went through Coldwater and spent the night with Uncle Ben Solomon. The next day I arrived at the association. It was the greatest sight I had ever seen, big mules, fat horses, beautiful women and fine looking men. I wanted them all to see my mule.

Like Dr. Lipsey's crowds, not near all could get into the house. Brother Job Harrell was elected moderator. He was a noted and famous preacher with a long beard and no mustache. He had been in our home. D. S. McCracken was elected clerk. The letters were called for. It was a proud moment when they called for our church letter. Can I ever forget walking up and handing the letter and money to the clerk. When it was read the clerk commented on what a beautiful letter and such a good report. I was introduced as the youngest messenger to the association. I was the hero of the occasion. All the preachers and many of the laymen knew my father. He seldom missed going to the association. Brother Isaac M. Gray got up and said, "I baptized that boy." Brother M. T. Metts was here. He did the preaching when I joined the church. Major T. C. Dockery was elected treasurer. He was a kinsman. His son, William, gave the Baptist Hospital in Memphis \$250,000.00 to build a nurses' home. I was very much at home among these noted men. Brother W. Matt Farmer was there driving a beautiful span of high-stepping horses. In after years I held revival meetings for him.

The annual sermon was preached by Dr. B. R. Womack. He was a mighty man. He was the only preacher in the association who had a doctor's degree. He was pastor of the First Baptist Church, Senatobia, Miss. He finished his education in Germany. He had been on a ship

and had ridden across the great ocean. There were but few such in captivity those days. Everybody did obeisance to him. His subject was "Baptists a Peculiar People." They are peculiar in history, they came from apostolic times; in doctrines, they accepted only the Bible for doctrines; in ordinances, they believed in immersion as baptism and restriction in communion; in church government, they are truly democratic. What a sermon! He was afterwards my pastor in Mississippi College.

That night I went to Mr. Hancock's home. John Henderson, now living in Miami, Fla., and I were put in the same bed but not to sleep. There were a half dozen or more preachers in that room. They told the most amusing incidents and jokes. I never in all my life enjoyed anything so much. At church they over-awed us, that night they overwhelmed us. I have been telling some of those jokes ever since. They not only joked but prayed. They kept the women and children in the next room awake. They sent word for quiet. Brother Isaac Gray and H. J. Legge were in a bed with high posts. They got to kicking each other and the bed fell down. It sounded like the whole house was falling in on us. The lamp was lighted and the bed fixed and after that calamity all went to sleep. The Hancocks were famous for fine horses. Old Shiloh was one of the most beautiful horses that ever lived. His son, Guy, won the world's record as a trotter. You see something else besides an editor and the great family of Lipseys have come out of Independence. We knew this place as "Bucksnort" and "Lickskillet." Editor Lipsey can tell us why these appellations.

When I got back home I had a story to tell and I have been telling it ever since. I thank God for the experience. It has affected my whole life. My mind was finally made up to preach the gospel but I told no one for several years. I have attended associations hundreds of times but that was the greatest of them all. Send your boy to the association. You will be interested to know that J. W. Lipsey baptised my mother. He was a mighty man of God. I have often heard by parents quote his sayings.

There are 25 boys and girls from the Orphanage attending High School in Jackson. It takes 10 cents per day or \$2.00 per month to give each child a warm noon-day lunch at the High School Cafeteria. We would be pleased to have Sunday School Classes, Missionary Societies and individuals to help us supply these lunches. Just mail your check to Baptist Orphanage and mark it Lunch Fund.

The school bells are ringing once again for the children everywhere. This is also true for the children of the Baptist Orphanage. Many things will be needed for the children, pencils, loose leaf note book binders and paper, tablets, crayons, etc. Also clothing of all kind, shoes, dresses, sweaters, socks, coats, trousers, underwear and sleeping garments for both boys and girls.

Housewife—"Isn't that expensive for a little pillow?"

Salesclerk—"Well, you see, ma'am, down is up."

MR. TAYLOR RETURNS

Mr. Myron C. Taylor is in Rome again to serve as the personal representative of President Roosevelt at the Vatican. Mr. Taylor received his appointment just before Christmas in 1939 and remained at the Vatican until serious illness compelled him to return home. The appointment of an official representative by the President to the Vatican reopened an old controversy which has been the cause of much bitter feeling at different periods in American history. When the announcement was made in 1939 a great number of citizens protested vigorously at what seemed to be the initial step in establishing diplomatic relations between the United States Government and the Holy See. Protestant assemblies and conventions adopted resolutions and made requests of President Roosevelt that he recall Mr. Taylor as early as possible. Many people considered the unfortunate incident happily closed when Mr. Taylor returned to America.

However, the President did not intend to let the affair rest. Friends of the principle of separation of the church and state were surprised a few weeks ago when a contrary report came to the effect that Mr. Roosevelt had appointed a substitute to serve in the absence of his personal representative. Then from Rome last week America received the message that Mr. Taylor was already at the Vatican again and in conference with the Pope. It is now quite obvious that the President has made up his mind to retain an official relationship with the Catholic hierarchy in spite of the opinions and protests of church bodies that embrace a majority of the Christian citizens of America.

Opposition to the appointment was genuine and reasonable, for it grew out of experiences, past and present. The Catholic hierarchy has not changed. The Church is using its same old oppressive methods in Europe today. The resolutions which the Protestant groups sent to Washington were courteous and fair; yet the President apparently ignored all of them alike by his refusal to make a reply. We regret that he has shown so little consideration for the opinions and convictions of American citizens who are members of groups which have sacrificed much for the establishment and maintenance of our most sacred rights and institutions.

We understand that it was Catholic propaganda; nevertheless we think it strange that any American news reporter could make the broadcast without gagging when he came to the part of the announcement which said that Mr. Taylor had joined in conference with the Pope, probably to ask the foreign head of the Catholic Church to approve the American policy in Russia.—Religious Herald.

Of interest to their many friends over the Southland will be the announcement of the birth of a daughter, Leila Marie, on September 12 to Mr. and Mrs. Andrew Allen. Mr. Allen is secretary of the Department of Elementary Sunday School Work, Baptist Sunday School Board, Nashville.

Rooster—What on earth are you doing down there in the cellar?

Hen—Well, if it's any of your business, I'm laying in a supply of coal.

"THEY BUILT AN ALTAR"

When Israel paused on its journey,
An altar at once they did build
Do we amid earthly allurements
Find places where souls may be stilled?

The time that we spend in true worship,
His grace will fresh courage bestow;
When weakness and sorrows oppress us,
Rich blessings from altars o'erflow.

Then back to your altars, O people,
These days when the world is on fire;
There's no other place for our healing,
None other can spirits inspire.

ERNEST O. SELLERS,
B. B. I., New Orleans.

OUR UNFINISHED TASK

(Foreign Mission Board)—Pressed with many duties in supervising the erection of a new church building, Missionary Vernon Leroy David, of Cordoba, Argentina, still found time recently to visit eight of the preaching places in his district prior to the annual missionary conference. He reports finding everywhere an optimism which warmed his heart, even in the freezing June weather of Argentina. The church, which was organized last December, is growing, in spite of continued opposition of the Catholic Church. The superintendent of the Sunday school told Mr. David that recently the priest had gone to the owner of the hall and offered to pay him in one sum all the rent for a year if he would refuse to let the church continue using the building. The owner (a Mohammedan Arab) told the priest he was not of his religion and would not accept the offer. Mr. David concludes: "As the shadows of world darkness settle down over the souls of millions, we pray that the heart-throb of God's people may be one as we hasten on to the unfinished task."

Here are a few definitions given by some school children:

Ect. is a sign used to make believe you know more than you do.

Cannibal is two brothers who killed each other in the Bible.

A monastery is a place for monsters.

A kaiser is a stream of hot water jumping up and disturbing the earth.

The zebra is like a horse, only striped and used to illustrate the letter Z.

The vacuum is nothing shut up in a box.

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INTERPRETING THE SCRIPTURES

It was suggested some time since that I make a study of Psalm 11:3: "If the foundations be destroyed, what can the righteous do?" The margin of the American Standard Version reads: "For the foundations are destroyed: What hath the righteous wrought?" Another translation reads: "If the foundations be destroyed, what have the righteous been doing?"

Without going into the mechanics of etymology and syntax, I wish to suggest this paraphrase: "If the foundations of the social order established by faithful and pious living should in any wise be trampled down and broken to pieces by violence, what species of handwork has the community of the righteous been turning out all along up until right now?"

Yours,

MARK LOWRY.

BR

Wake-Forest College in North Carolina has 325 freshmen this year, the largest number ever enrolled.

Mars Hill College in North Carolina has more than 800 students this session. Dr. Zeno Wall made the opening address.

We hope the brethren in the country churches will not wait until the thermometer gets down to freezing before they fix up the heating stove and provide some fuel for it. Don't wait till somebody sneezes or coughs or snuffles before starting a fire. And it wouldn't be a bad idea to clean out the waspnests. You can't enjoy the sermon while expecting a big red wasp to light on your neck.

The Baptist Church in South Cameron, New York, has a new gas well which it is believed will net the church \$600 daily. That can support over 300 missionaries.

In Bedford, Indiana, the courts have decided that the law providing free textbooks to school children does not apply to those in Catholic parochial schools but only to public schools.

The Eastern Conference of German-American Baptists has decided to have its constitution written in English instead of German as it has been for 91 years.

Kansas Baptists have a Young People's Convention in Kansas City Sept. 26-28. This will help to identify them with the Baptist life and program.

The Baptist papers in Canada, Australia and Great Britain have attracted attention by their freedom from all bitterness when speaking of Germany. It is possible to be patriotic and condemn aggression without bitterness of spirit.

Rev. C. L. McKay will be with the Bluff Springs Baptist Church, Pike County, Sept. 29-Oct. 5 in a county-wide revival.—M. C. Waldrop, pastor.

"The Codex Sinaiticus," thought to be the oldest manuscript extant of the New Testament is so named from being found in a monastery on Mount Sinai. The British government paid half a million dollars for it. To preserve it from destruction during the present war, it is said to have been taken from London and buried deep in the ground out in the country, many miles from London.

There are said to be 6,000 Baptist church members in Haiti, an increase of 1,000 a year for the past three years. It is said the buildings will not hold the people.

Mrs. Ruby Price Robinson, the only woman federal judge in the United States, is said to be the daughter of a Baptist preacher. Her home is in Anniston, Ala.

First Church, Hattiesburg, has asked Rev. E. S. P'Pool to serve as acting pastor until a permanent pastor has been secured. Brother P'Pool will have charge of the prayer service each Wednesday evening, and is ready for ministry to any such cases of need.

Dr. J. W. Watts of the Baptist Bible Institute supplied the pulpit of First Church, Hattiesburg, Sunday, Sept. 21.

BR

Monday of this week Dr. Claude Bowen of Calvary Church, Jackson, began preaching in a revival meeting in Northside Church, assisting Pastor Metts. The meeting continues through the week with preaching twice a day.

Maryland Baptist Union holds its one hundred and sixth session in Eutaw Place Church, Baltimore, Oct. 22-24.

A WORTHWHILE PROGRAM

Baptist institutions are operating under many difficulties which would be overcome if adequate endowments were provided for them. The most likely prospect for securing endowment is through gifts by will. That large results may be secured in this way is evident from a report recently made by Dr. J. W. Bruner, Endowment Secretary of the Texas Baptist Convention. The figures from the report are as follows:

"You will be interested to know that the first report of the Texas Baptist Foundation to the Convention in November, 1931, showed assets of \$2,056,214.64. The audit of the past fiscal year ending August 31, 1940, placed the assets at \$4,885,316.79. Since 1931 the endowment assets have increased 237.58%. (These figures do not include a special trust of approximately \$1,500,000 formed more than a year ago by H. L. Kokernot of San Antonio. The Foundation is not yet receiving income from the Kokernot Trust.) The growth for the year ending August 31, 1932, was \$71,544.53; for the year ending August 31, 1935, \$87,190.37; for the year ending August 31, 1938, \$130,329.35 and for the year ending August 31, 1941, \$1,163,796.75. With the exception of only one year, there has been a substantial increase each year since 1931. You will be interested to know that the receipts for the eight months ending August 31, 1941, to the Baptist Foundation have amounted to \$171,453.15, while the current receipts during the same period for all other objects which funds are handled by the Executive Board have amounted to \$700,827.74. The figures given above will impress you as to what may be expected in money and returns if organized, systematic and definite plans are carried out for the next few years in the effort to interest people in writing their wills and making bequests in their wills to religious institutions."

Unfortunately, for more than fifty years the Mississippi Constitution prohibited gifts by will to church institutions. Our people need to be informed that such gifts may now be made. It will help greatly if pastors in sermons on stewardship, will mention the opportunity for doing good through all future years by gifts in their wills to our institutions.

O. B. TAYLOR.

BR

NOW CLUB

(Continued from Page Seven)

One may transfer from that club to the Now Club by a written statement of intention to that effect to this office.

Some folks speak of "You fellows and the Now Club." Why, brother, come on in and make it "we."

V.

Some few people want to give a few dollars on debts but do not want to pledge.

Let them give their dollars that way. One unpledged dollar is 100 cents. So is the other.

We found in the pastorate that the folks who played the game according to the rules were the ones who really put things over for Christ.

VI.

Mrs. McLaurin, Now Club Recorder, says, "I believe, the way pledges are coming in NOW we will reach \$300,000 in pledges by Convention time this year."

Don't forget! We want all cash possible in this office before November 1st for calling bonds this year.

VII.

In driving over the State we occasionally see a place where our car "mired in the mud" in the "good old days." We did not "stay stuck." In each instance somehow, sooner or later, we got out. We kept going.

Mississippi Baptists were "stalled" during the depression. We have been "mired in debt." We are on our way out!

VIII.

The Southwide debt stands NOW at about two million dollars. We have eighteen states working at that. Mississippi increases her gifts to this Cause. We would not have any one drop out of this program. Others should come in on it. Mississippi Baptist bonded indebtedness is over one

half million dollars, or one fourth of the S. B. C. indebtedness. We have only one state working at this.

Let us use common sense. Let us be fair to every cause. It is great to be just.

It has been the hope of the writer that we might complete the Now Club plan in three years and major on the 100,000 club the two remaining years through 1945.

Now Club, Sept. 18, 1941

No. 3016 for \$36, Rienzi in Alcorn (M. L. Dillworth, worker).

No. 512 for \$100, Curtis Creek in Benton, (McLaurin, field worker).

No. 511 for \$50, No. 73 for \$250, Valden in Carroll, (McLaurin, field worker).

No. 3015 for \$36, No. 3017 for \$36, No. 3018 for \$36, No. 3019 for \$36, Houlika in Chickasaw (Mrs. Hood, worker).

No. 1990 for \$36, No. 2481 for \$36, No. 515 for \$50, No. 517 for \$50, No. 508 for \$100, No. 509 for \$100, Hernando in DeSoto (McLaurin, field worker).

No. 1526 for \$36, No. 1527 for \$36, No. 1528 for \$36, No. 1529 for \$36, No. 1530 for \$36, No. 1531 for \$36, No. 1532 for \$36, No. 1533 for \$36, No. 1534 for \$36, No. 1535 for \$36, No. 1536 for \$36, Lucedale in George (Hightower, field worker.)

No. 507 for \$100, Graysport in Grenada (McLaurin, field worker.)

No. 2482 for \$36, Jackson-Calvary in Hinds-Warren (McLaurin, field worker.)

No. 16 for \$1,000, Parkway-Jackson, in Hinds-Warren (McLaurin, field worker.)

No. 3005 for \$36, No. 3011 for \$36, No. 3012 for \$36, No. 3013 for \$36, No. 3020 for \$36, No. 3021 for \$36, No. 3034 for \$36, No. 3035 for \$36, No. 3037 for \$36, No. 3036 for \$36, No. 3038 for \$36, Carthage in Leake (Reagan and Lee, workers.)

No. 1525 for \$36, Mt. Zion in Leake (Hightower, field worker.)

No. 3001 for \$36, No. 3002 for \$36, No. 3003 for \$36, No. 3004 for \$36, Oral in Lebanon (Mrs. Foster, worker.)

No. 3104 for \$36, Purvis in Lebanon (Mrs. Kelly, worker.)

No. 528 for \$50, New Harmony in Marshall (McLaurin, field worker.)

No. 3006 for \$36, No. 3007 for \$36, No. 3008 for \$36, No. 3009 for \$36, No. 3010 for \$36, No. 3022 for \$36, No. 3023 for \$36, No. 3024 for \$36, No. 3025 for \$36, No. 3026 for \$36, No. 3027 for \$36, No. 3028 for \$36, No. 3029 for \$36, No. 3030 for \$36, No. 3031 for \$36, No. 3032 for \$36, No. 3033 for \$36, Crosby in Mississippi (Mrs. B. F. Herman, worker.)

No. 2408 for \$36, No. 2409 for \$36, No. 2410 for \$36, No. 2411 for \$36, No. 2412 for \$36, No. 503 for \$100, No. 504 for \$100, No. 505 for \$100, No. 506 for \$100, Winona in Montgomery (McLaurin, field worker.)

No. 513 for \$100, No. 73 for \$250, Batesville in Pannola (McLaurin, field worker.)

No. 538 for \$50, Corinth in Pearl River (Mrs. Kellar, worker.)

No. 522 for \$50, Pontotoc in Pontotoc county (McLaurin, field worker.)

No. 518 for \$50, No. 519 for \$50, Gaston in Prentiss (McLaurin, field worker.)

No. 295 for \$100, No. 94 for \$250, Morton in Scott (Hightower, field worker.)

No. 511 for \$100, Dumas in Tippah.

No. 520 for \$50, Providence in Tippah.

No. 521 for \$50, No. 510 for \$100, No. 74 for \$250, No. 42 for \$500, Ripley in Tiptah (McLaurin, field worker.)

No. 539 for \$50, Mt. Moriah in Tishomingo (W. A. Rhodes, worker.)

No. 2480 for \$36, No. 512 for \$50, No. 513 for \$50, Coffeeville in Yalobusha (McLaurin, field worker.)

No. 2478 for \$36, No. 2479 for \$36, No. 514 for \$50, Scuna Valley in Yalobusha (McLaurin, field worker.)

BR

The Religious Herald tells of the withdrawal of a group of people from the Southern Presbyterian Church to organize "Bible Presbyterian Church." They are what is called "Dispensational Fundamentalists."

There are said to be 92 church houses in Gotland Island in the Baltic, all erected before 1350 A. D.